

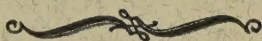
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NUMBER 4

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A Quarterly Magazine

PUBLISHED BY
THE EASTERN BAPTIST THEOLOGICAL SEMINARY



OCTOBER, 1938



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THE EASTERN BAPTIST THEOLOGICAL SEMINARY

AUSTEN KENNEDY DE BLOIS; *Editor*

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... THE ... CHRISTIAN REVIEW

Editorial Notes

THE OTHER DAY we came across an interesting item that should be of interest to all Christian people in this "Bunyan Year." It states that there has been on exhibition at the jewelry store of Giles Brothers, in Chicago, a massive tankard of silver that once belonged to John Bunyan, who wrote the *Pilgrim's Progress*. It is of solid metal, weighing over twenty-two ounces avoirdupois, and holds more than a quart. The handle is of solid silver, and the lid opens on a hinge. On the front of the vessel is engraved in capitals interlaced, "the Pilgrim's Progress," and on the bottom, in a circle of script, "The gift of Nathaniel Ponder to Elizabeth, wife of John Bunyan, of Bedford." The date "1671" is also engraved on the bottom. The workmanship is quaint and rare. The history of the tankard is a curious one. At the death of John Bunyan it was given to the Rev. Andrew Gifford, pastor of the Baptist Church in Bedford, who used it during his lifetime as a piece of communion plate. When the latter died it fell into the hands of his heirs, and they, becoming very poor, pawned it at the shop of a London broker. It was finally redeemed by Isaac Maynard, of Brandon Street, Walworth, London, who, when he died, left it to his wife. By her it was willed to Mrs. Charlotte M. Bach, and from Mrs. Bach it was bought by a gentleman of Chicago, who possesses the fullest documentary proof of its authenticity.

* * *

IN ALL PARTS of the world just now the 250th anniversary of the death of John Bunyan is being celebrated. In

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thousands of pulpits preachers have honored his name and fame, in sermons and lectures. His breadth of mind and beauty of soul are a legacy eternal, a priceless treasure to all Christian men and women in our time and for ages yet to be. Dr. J. C. Carlisle, of London, England's leading Baptist of today, speaks of John Bunyan as "one of the greatest of the Immortals." Certainly Baptists, above all other Christian groups, should utter words of praise from grateful and rejoicing hearts for this hero of the Cross, who was "persecuted but not forsaken," because he was blessed with "the light of the knowledge of the glory of God in the face of Jesus Christ."

* * *

OF SAINTS and prophets it may well be said that "history repeats itself." Bunyan was promised release from prison and full freedom of action if he would pledge himself never again to preach to the people. He refused to deny his Lord by such a promise. Only a few weeks ago Pastor Niemuller was offered a similar gift of freedom by Chancellor Hitler, on exactly the same terms. With like courage and Christian loyalty the Pastor replied that he would never quit preaching the Gospel while he lived.

* * *

THE BIOGRAPHIES of Bunyan and Luther and Spurgeon reveal the fact that those "mighty men of valor" all possessed the gift of humor to a rather remarkable degree. On the occasions, in his boyhood, when the present writer had the privilege of hearing Mr. Spurgeon speak, and of meeting him personally, he indulged that sense of humor again and again. Why should great Christian leaders be gloomy or lugubrious or sanctimonious? The owl is always solemn, but the nightingale is not.

* * *

WHOLESOME HUMOR may indeed be a sign of intelligence. A brilliant address that was recently given before the National Council of Teachers emphasized the fact that "high intelligence and a lively sense of humor generally go

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together." The speaker went on to affirm that a student's sense of humor contributes far more to his education than do rules for the use of a comma or formal training in the Latin declensions. Further, the assertion was made that scientific tests and experiments have shown that in so far as a pupil fails to understand humor he fails to understand life situations and to interpret character.

Robert Burton, whose famous *Anatomy of Melancholy* we have been reading, says:

"All my joys to me are folly;
What so sweet as melancholy?"

Well, that may have been all right for Burton himself, but we wonder how his wife felt about it! Life is full of worries that should be laughed at, not cherished. There are multitudes of small worries that become "little foxes" that spoil the gracious vines of life; they should rather induce a shrug and a chuckle. The most of them possess an element of humor that the man of "high intelligence" is pretty sure to find. Let us therefore repeat again what has been definitely proved, that a man's appreciation of humor nearly always accords with his intelligence quotient.

* * *

JOHN FAWCETT was one of the ablest Baptist leaders of the eighteenth century in England. He was an intimate associate of Dr. John Ryland, Andrew Fuller and William Carey. The years of his ministry were passed in that delightful section of the Midlands which has been known as "The Holy Land of Yorkshire Baptists." A man of eminent worth and learning, he was accustomed to spend three days of every week with John Foster, the famous essayist, who was also a Baptist, in the study of divinity and the classics.

Mr. Fawcett was the pastor of a devoted flock in the village of Wainsgate. He was receiving a salary of £25 (\$125) a year. His home was small and inconvenient. He had a growing family of children. He doubtless longed for books and travel. Soon his fame spread far and wide.

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Dr. Gill, one of the foremost Nonconformist leaders, fell ill and died. Thus his great church in London became pastorless. Fawcett was invited to supply Dr. Gill's pulpit. This he did for several months. The people urged him to accept a call as Dr. Gill's successor. Finally, after much persuasion, he agreed to go. It was a marvelous opportunity for a young man.

His resignation had been presented. His furniture was packed in wagons, ready to depart for London. His farewell sermon was preached. His people, sad at heart, gathered about him with protests and tears and lamentations. It was too much for the good man! He recalled his resignation.

Then he went home, sat down, and wrote a hymn that became a spiritual classic, and that is sung today, after 166 years, in 10,000 churches:

"Blest be the tie that binds
Our hearts in sacred love;
The fellowship of kindred minds
Is like to that above."

* * *

THE GREAT-HEARTED preacher, John Fawcett, never filled a London pulpit, but he wrote a hymn, and many other hymns besides that have been a glorious spiritual heritage for the church of the living God.

* * *

IT IS VERY embarrassing to turn from spiritual things to speak of Nazi (or Nasty) things; but the Nazis have dominated our thinking in these latest days. Hitler again is victor. Chamberlain has bowed humbly at his feet, and followed his commands. Czechoslovakia has been thrown to the wolves. The British Prime Minister may perhaps have succeeded in averting the descent of a few bombs upon Westminster Abbey or the Louvre; but, if he is in his right mind, can he for one moment imagine that he has brought to pass peace in Europe? Although Hitler is not yet the owner of Europe he is easily the master of Europe. "None

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dares to say him nay." British crowds are hurrahing for Chamberlain, but the mob "knows not what it does." Now let all minority groups throughout Europe prepare for their funerals. The situation is sordid beyond all measure.

What we were about to say, however, has reference to another, though kindred, matter. In his Berlin speech Hitler said much about self-determination. He has been howling heartily about this matter. "The Sudetan Germans must be given freedom to determine their own lives," and so forth. How does this compare with Protestant minorities and Jewish minorities in semi-pagan Germany? Hitler's persecution of the Jews is one of the most horrible events in modern history. By no sleight of hand contrivance of political bullies or tricksters can it be for one moment justified.

It may be said, however, that Hitler's talk about Czechoslovakia's ill-treatment of her Sudetan-German minority, and the consequent demand for "self-determination," is a State concern, not a Church issue. Well, then, let us take a State issue for our meditation.

* * *

JUST A FEW WEEKS ago Germany became fearfully indignant against the South Africa Union Government because it dared to forbid Germans residing in Southwest Africa to carry forward a treasonable Nazi agitation against the government. This has been a dangerous propaganda directed against the welfare of the State. Germany has abolished all political liberty in her own country and to her own subjects. Nevertheless she demands full liberty of speech and action for people of German birth or descent who have been given the privileges of residence and citizenship in South Africa, and who are now engaging in a threatening form of political activity which would overthrow the government, Nazify the State, and according to its leaders, eventually hand over that section of South Africa to Germany. High German officials have been visiting South Africa, and addressing Nazi gatherings there. These Nazis are being welded into a powerful organization,

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and even German-born citizens who oppose them are boycotted and ostracized.

At the present time there is in that region a strong Nazi Party organization, and a flourishing Hitler Youth Movement. All except a few of these South African Germans accepted the invitation to become British citizens. They are now British citizens of South Africa. They are also rebels and traitors. Yet Hitler now demands that they shall be allowed full freedom to speak and organize and propagate their teachings!

This is evidently the entering wedge; soon Hitler will demand the return of the lands that were formerly Germany's African Colonies. Hitler is also demanding complete economic control of the Balkans. Following all this he will demand—what? And the representatives of the democratic nations of Europe sit serenely at Versailles or Geneva and survey the broken treaties that Hitler has smashed, and twiddle their thumbs, and cry, "Peace! Peace! Peace!" But there will be no peace while Hitler lives and reigns.

* * *

IT IS ENCOURAGING to note the fact that church membership in the United States has continued to increase. The *Christian Herald*, in its annual report, which is based on actual return from church bodies, states that there was a total gain during 1937 of 754,136 members, thirteen years of age and upwards. The roster of all religious bodies shows a total membership throughout the country of 63,848,094. The editor of the Year Book of American Churches, Dr. H. C. Weber, says that the ratio of church membership to the total population has shown a steady and remarkable increase, "rising from 19.9 per cent in 1880 to 39.8 per cent in 1920, and 49.9 per cent in 1937 for persons thirteen years of age or over."

Baptist groups, collectively, are still the largest Protestant denomination, with a total membership of 10,332,005, followed by the Methodists with 9,109,359.

The Roman Catholic Church remains the largest single religious denomination with 15,492,016 adult members. So

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two of the many Protestant denominations alone far outnumber the Roman Catholics.

* * *

THE PUBLIC PRESS, and especially the religious newspapers, have taken altogether too little notice of the death of Dr. Robert P. Wilder. Many of us have long regarded Dr. Wilder as one of the great religious leaders of our generation. He was the founder of the Student Volunteer Movement in America. During his college days he pledged himself and his life to the cause of Foreign Missions. At once after graduation from Princeton University, he and his friend and classmate, John Forman, entered upon an epoch-making tour of the colleges and universities of the United States. This remarkable journey occupied a year and a half. It aroused such an intensity of interest in the missionary enterprise on the part of Christian college students as had never been dreamed of before.

As a direct result of this campaign thousands of promising and consecrated young men and women offered themselves to Missionary Boards in the years immediately following. The Protestant churches of the nation were deeply stirred. Thus began that great forward movement in missionary enthusiasm and enterprise which continued for thirty years, following 1886.

* * *

DR. WILDER was born in India. He died in Norway at the age of seventy-five. His whole life was poured out in sacrificial service for the unsaved millions in the "regions beyond." He was the founder of the British Student Missionary Union. For several years he was National Secretary of the International Y. M. C. A. of India and Ceylon. He addressed great student assemblies, conducted conferences, and presided at educational and missionary gatherings in all parts of the world during more than half a century. In a true and noble sense he was a Christian statesman.

We first formed a friendship with him in 1887. He was then a young man of charming personality and captivating

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earnestness. The present writer and another student friend planned, with "Bob" Wilder, a fishing and hunting trip in the north woods of Canada. All arrangements had been made through a more or less extended correspondence. A canoe and catamaran were in readiness, and a competent guide was engaged. We were ready to go when Wilder's father was suddenly taken ill. He was the editor, as he was also the founder, of *The Missionary Review of the World*. His illness made it necessary that his son Robert should immediately take his place at the office in New York, and assume all editorial duties until his return to health. So we missed that trip with Bob Wilder, although another friend became his substitute, and the three of us made our journey far up into the wilds of the Tobique region.

* * *

LISTEN TO THE RECORD of two mayors! A man who served for two full terms of four years each as mayor for the city of Boston had before that served a term as a convict. He had been indicted and convicted for forgery, and had spent some time in prison. After his mayoralty expired he became Governor of Massachusetts. His unsavory record, surcharged with abominable chicanery and graft, caused his utter repudiation at the polls when a candidate for reëlection two years ago. Now he has been nominated for the Governorship again by the Democratic Party of the Commonwealth of Massachusetts. The thing is unbelievable, yet it is true.

* * *

AGAIN, LISTEN to a mayor's record! A gentleman who has served with great distinction as mayor of the city of London reached his eightieth birthday a few weeks ago. Sir Kynaston Studd is an honorable Christian leader in national and international organizations. When a university student he was elected to the chairmanship of the Cambridge Union, the highest office that an undergraduate student can hold. It was at his instance that Moody and Sankey were invited to visit Cambridge University, which in the year 1883 conducted one of the greatest series of evan-

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gelistic services that England has ever known. He is a relative, we believe a brother, of the well-known "Studd of Cambridge," who was one of the founders of the Chinese Inland Mission. Sir Kynaston received the honor of Knighthood from King George, not only because of his large contributions of intellect, time and labor, to the betterment of social and religious conditions in his homeland, but also because of his unselfish and indefatigable devotion to benevolent, evangelistic and missionary interests in England and throughout the world. No wonder that all England and the Empire honor him today for his superb record and his princely character.

So a man or a mayor has his choice. He may be a third-rate tricky politician, whom all decent men loathe and despise; or a man of noble faith, heroic life and stainless character, whom all the world admires and reveres.

* * *

IN SPITE OF corrupt mayors, however, and just a few contemptible governors, and rather an astounding number of boodling aldermen, America is still the best place in the world to live in, and the last lone hope of essentially democratic government.

The editor likes to read, and to reread, as he has done many times, the closing words in the greatest book that has ever been published on the American form of government.

This great work was not written by an American, but by a clear-visioned and fair-minded Englishman, who, long after writing it, became the British Ambassador to the United States, Sir James Bryce. These are the words in question:

"That America marks the highest level, not only of material well-being, but of intelligence and happiness, which the race has yet attained, will be the judgment of those who look not at the favored few for whose benefit the world seems hitherto to have framed its institutions, but at the whole body of the people."

That's what anyone would call a very handsome endorsement.

The Teaching of Paul Concerning the Church

BY PROFESSOR JOHANNES SCHNEIDER, D.THEOL.

THE word which Paul uses to designate the Church is *ekklesia*. It is strange that *ekklesia* is not a religious term in the Greek language. This word does not occur as the designation of cultic societies. It is rather a thoroughly secular word which belongs to the political sphere of life. *Ekklesia* is the people's assembly. The citizens of a city are called together by the herald's call to meet and discuss important business. But the secular usage of the word is but a formal analogy to that of the New Testament. The connection of this term with the Septuagint, the Bible of Greek-speaking Judaism and the Greek-speaking early Christians, is much closer. In the Septuagint *ekklesia* is the translation of the Hebrew *kahal*. It denotes the assembly of the Israelites as they meet in God's name. It denotes, more specifically speaking, the assembly of the Lord in the religio-cultic sense. Paul does not speak as the Greek-speaking Jews did of the "Church of the Lord," but rather of the "Church of God." Only occasionally do we find the phrase "Church of Christ" (Rom. 16: 16) or "Church in Christ" (Gal. 1: 22).

The word *ekklesia* is used as a designation of the "local church" and also of the "universal Church." We shall best do justice to this term if we chose as the leading concept that of the New Testament *Heilsgemeinde*, or "Redeemed Church." Then the *ekklesia* is the society of the Redeemed that appears now as the Church Universal, and then again as the Church located in a given place. This definition of our concept is important. It expresses the truth that the Church Universal does not result from the addition of local churches. Every local church is rather a representation of the *Church at large*, the *Una Sancta*.

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(2)

Paul holds the distinction of having developed and motivated the doctrine of the Church in the most penetrating manner. But the idea of the Church does not originate with Paul, but rather with Jesus, His divine Master.

The Church exists in its integral form already in the days of Jesus. The twelve disciples form the first communion called out by the Lord. Jesus separated the Twelve as "the little flock" out of the midst of the Jewish people. They constituted the nucleus of the new and true people of God, that confesses faith in Jesus as the Messiah and that waits for the Kingdom of God. The new people of God was like that of the Mosaic dispensation to be built up on the basis of twelve chosen men. The number "twelve" stands in relation to the number of the "twelve tribes of Israel."

The group of the disciples, which Jesus gathered around Himself, is first a separate fellowship within the Jewish nation. The foundations of the new people of God were laid in the very midst of Israel. When Jesus first spoke of His Church, He thought primarily of His own people. But as He noted Israel hardening its heart against His call, Jesus' look turned to the world of the Gentiles. He saw the time coming when the Gentiles would come from the East and the West and when both Jews and Gentiles would together form the fellowship of the Kingdom of God.

The real age of the Church, however, begins with the resurrection of Christ and the outpouring of the Holy Ghost. It lasts unto the Return of Christ in glory. The new æon will terminate the age of the Church.

Since the resurrection and exaltation of Jesus Christ the Church has one invisible center: the living Lord, who through the might of His Spirit is continually present in the Church. That is the characteristic feature of the Church in its early days, no matter whether we think of the First Church at Jerusalem or of that in Antioch or whether we are thinking of the churches which Paul founded on his missionary journeys. The bond that bound all these churches together was the faith in the crucified, risen and living Lord.

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(3)

According to the view of Paul, the Church rests on the redemptive facts of the death and resurrection of Jesus Christ. The Church is there, wherever men experience the power of the death and resurrection of Christ. The blood of Christ and the life of the risen Christ constitute the redemptive foundation and ground of the Church. From the vantage point of this insight we may now venture the statement: *The Church is the new creation of God!*

The will of God is directed towards man's salvation and the restoration of the original order of creation. God's plan of redemption implies the destruction of the hostile powers, opposed to His will and the deliverance of men from the bondage of sin and the gift of divine sonship. This aim will be realized when the last enemy, Death, shall be done away. Then the curse of transitoriness and vanity shall be removed from creation. At the end of all things stands the new æon, a new heaven, and a new earth. In Christ, however, we are even now already face to face with the new order of existence. HE is already removed from sin and death. HE has as the Son of God divested the Satanic and demonic powers of their potency. HE lives and rules as the imperishable, eternal Lord. That which is to be actualized at the end of time for the whole world, that is now already a living reality in HIM. As the risen and exalted Lord, He has the power and authority to remove and redeem men from this world of sin and death and to incorporate them into His own holy life of triumphant reality.

The redemptive will of God addresses itself to men such as we are. Christ dies for us, and He has been raised for our justification. But God does not transform folk as by magic. The work of God with men, whom He would redeem, begins with the call to decision. God demands faith. Faith is the full "Yes" to what God has wrought in Christ.

Through faith a marvelous and strange process is set in motion. Individual men are singled out from mankind as a whole. Faith has the capacity to bring churches into be-

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ing. *The Church is only there, where men believe in God, in Christ and His redemption.*

Having said this, we may the better understand why Paul calls the Church the *ekklesia* of God. The *ekklesia* is the assembly of those who have been summoned out of the world of the unredeemed. It consists of men who have heard and obeyed the call of God.

While Paul arrives at this truth, he finds himself confronted by a great and enigmatic secret. The question looms up: How is it that only certain men believe in the message of Christ's redemption, while others refuse to accept it? Paul answers: The faith which men bear toward God, and which we have just explained as being a personal and free decision of man for God, is no human achievement, but a gift of divine grace. The deepest ground for the development of faith lies not in us, but in God. God creates faith within us. Paul goes even one step further. He speaks of the "eternal decree" of God and of an electing work of God before all time. That we DO come into a living faith, while others around us steel their hearts against God, is therefore the result of an absolutely incomprehensible electing and choosing grace of God. Thus there hovers over the *ekklesia*, the fellowship of the called out ones, a final and unsearchable mystery.

We see then, that the Church as the Elect and Redeemed Society represents a new fact in this world. It does not come into existence because peculiarly religious people meet in order to share their common religious feelings or ideas. The Church does not originate through conscious human planning (would say like the NEW DEAL or other human, all too human ideas) nor does it come into being through a sort of *contract religieux*. The Church is God's work, and in the last and ultimate analysis as unsearchable as God Himself. *The Church is God's new creation in the midst of this old and cursed world.* The Church is, to speak theologically, according to the mind of Paul, an eschatological entity. That means: the Church in its essence and purpose belongs to an order which is fundamentally different

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from the order prevailing in the world as we know it. The Church, as a fellowship of men and women who have been chosen, called and justified of God, represents and is a new, a totally new order of life, and, being within this present world and though sharing in the imperfections, deficiencies and weaknesses of this world, she can yet be known by her character and basic structure as a new creation of God.

(4)

To complete Paul's understanding of the Church, *one essential aspect* of that understanding needs to be mentioned, and that is *baptism*. Faith needs the confirmation through baptism. Otherwise it remains imperfect and unfulfilled. Baptism puts the seal upon the experiences of the believer and adds new experiences.

Paul recognized that just as faith so baptism stands in close relation to redemption as such. Baptism binds us together with the death and the resurrection of Jesus Christ. In baptism the believing and justified Christians are fully given into the ownership of Jesus and incorporated into His very life. The *believer* receives the verdict of God's justification, the *baptized Christian* is joined into the life of the risen Christ and incorporated into His body.

In his teaching concerning baptism, Paul has emphasized most strongly that the new being and life in Christ may only be gained through dying. In baptism we become participants in the death and grave of Christ. In the watery grave of baptism we experience as in a figure the grave of Christ. The burial of Christ and the plunging of the baptismal candidate into the waters of baptism are brought into such close and intimate and even mystical relationship that Paul even speaks in Romans 6:4 of a "being buried with Christ." We experience in baptism the death of our sinful nature. By being baptized into the death of Christ (Rom. 6:3) we share in a most personal and immediate manner in the effects of His death. We are cut off from sin. The old carnal being is given into death.

These are the processes which occur in our baptism. Paul declares in Romans 6:5 expressly: "Through baptism we

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have grown together with Christ into a death like unto that of Christ."

But as we die and are buried with Christ in baptism, we are likewise raised up and made alive with Him (Eph. 2: 12, 13). In other words, as baptized believers, we not only participate in the efficacy of Christ's death, but also in the power of His resurrection. The baptized believers know through personal experience of the potency and potentiality of Christ's resurrection. They become participants in a mysterious mystical "contemporaneousness" in the death and the resurrection of Christ. Out of baptism emerges the new man, the old man having been given into death, and this new creature is under divine necessity to walk in newness of life.

Baptism, then, with Paul is seen under a great perspective: the destruction of the old and the creation of the new man. This new man, as he puts it in Galatians 3: 27, "Has put on Christ." *Hence, the Church is the fellowship of people who have been chosen and called, who have believed and then were baptized.* It is the new creation in the midst of the old.

What follows from all this? If the Church is the commencement of a new creation of God, the first glow of another world, then she cannot be subject to the curse of this present perishable world. The Church of those who are risen with Christ may yet have to taste death, but in the resurrection of the body at the end of this æon she will have eternal life. THE CHURCH IS ETERNAL.

(5)

The new being and nature of those who form the Church may best be illustrated by two statements of Paul. *First*, Paul calls the Christians "*saints*." This term does not imply that here on earth Christians are ethically perfect personalities. What is meant is that they are placed into a new sphere of life, a sphere characterized by "the name of Christ." They are dedicated to God and Christ, free from the world, from Adam, from the flesh, sin and death, and free from the Law. The baptized believers are no longer

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outside the sanctuary, but within God's sanctuary; they are "coinhabitants of God" (Eph. 2:19). *The Church is the Church of the Saints.*

Paul's understanding of the term "saints" becomes still more explicit if we add the *second* statement that is characteristic in his definition of the essence of the Church.

The apostle declares that the Christians are "*in Christ.*" In our phenomenal or temporal existence we Christians are still in the world; we are still in the flesh. But if we consider our spiritual nature then we *must* say that the center of gravity of our lives has been shifted from the evil sphere of this world to that of the redemptive sphere of Christ. We have been translated into "the kingdom of the Son of God's love." Christ is the *integrating life center* of His disciples. This truth is indicated clearly by several passages from Paul's letters. In Romans 8:1 Christians are denoted as those "who are in Christ." In 1 Corinthians 1:1 they are called "those who are sanctified in Christ." In Galatians 3:26 we read that Christians are "sons of God in Christ Jesus." In 2 Corinthians 12:2 Paul declares himself to be "a man in Christ." Ephesians 2:9 categorically sets forth that "we are God's new creation," "created in Christ Jesus unto good works." That the statements "to be in Christ" and "to be a new creation" belong intimately together is unmistakably expressed in 2 Corinthians 5:17. There we read: "*If anybody be in Christ Jesus he is a new creation.*" If only the risen and exalted Christ is in the fullest sense the new creation, then only that person is a new creature who is *in Christ* and who lives *in* the most intimate communion with Christ's life and mind. This is thrown into clear relief by 1 Corinthians 1:30: "Ye are of God in Christ Jesus."

What is true of *individual* Christians, is naturally true with regard to the Church as such. Paul does speak, of course, of the churches at different places. Every Church has its peculiar geographic, social and national features. It comprises men of flesh and blood, who are all co-determined by a multitude of earthly entities. But in Paul's

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judgment these are not at all the real and remarkable characteristics of the Church. The decisive aspect of the whole matter is the fact that the Church is *a Church in Christ*. That distinguishes it from all other sociological groups on earth.

A strange paradox lies over the nature and essence of the Church. She is Church in the world, and she is Church in Christ. But as the Church in the world, she is not a Church patterned after the world. Her nature is to be distinguished from her present existence, her essence from her appearance (*Ihr Sein ist von ihrem Dasein zu unterscheiden, ihr Wesen von ihrer Erscheinung*).

The Church, as the new creation of God, stands under the continual influence of Christ's life, spirit and power. Paul can say: "Christ liveth in us" (Gal. 2: 20).

As Christ is operating in the Church, likewise the Holy Spirit is at work in the Church. The rich and manifold gifts that are alive in the Church are given by the SPIRIT. The life of the Church can only be unfolded where the Holy Spirit guides the inner upbuilding, the cult and the daily ministries of the Church. *Without the Holy Spirit the life and work of the Church are utterly unthinkable*. The Church and the Holy Spirit are intimately interwoven.

Through the Spirit marvelous spiritual experiences are mediated to the Church. In 2 Corinthians 3: 18 Paul has perhaps revealed the deepest secret of his own life. In this passage he indicates that he does not stand alone in this experience. He points out that Christians know of times and seasons when they are fully caught up with Christ. In such moments of bliss they behold Him with unveiled face in matchless glory. In these grace-filled moments they are changed from glory to glory. In their inmost being they experience a transformation into the "state of being of ultimate perfection." The new man is to be drawn constantly into this process of ongoing inner and spiritual renewal. This process is not terminated with our life on the earth. But Paul's experience shows *that even now the power and glory of the Christ are at work in the life of God's children*.

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While the *outer man* is still bound up with the law of corruption, the *inner man* through his spiritual experiences confirms the dictum of faith, that he is indeed "a new creation in Christ Jesus."

This leads me to say that the Church is the sphere where the Spirit, the power, and the glory of Christ are being revealed.

The insight that the Church is the beginning of the new creation of God opens our understanding for Paul's definition of the Church as the *body of Christ*. This concept is to convey the idea of an intimate and mystic relation between Christ and the Church.

Paul stressed particularly the *unity* of the body of Christ. The body, that is, the organism of the Church, consists of many members. But these many, endowed by the Spirit with a diversity of gifts, form *one* body. 1 Corinthians 12:13 clearly states: "For by *one* Spirit are we *all* baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." In Romans 12:5: "So we being many, are one body in Christ, and every one members of one another." Thus the Church is a unified whole, comprising all believing and baptized Christians who are firmly separated from the world, and held together in their inner life through the power of the Spirit, edified through the service which each individual must render according to the measure of the spiritual gifts with which he has been endowed.

The mutual relationship among Christians is not only a fellowship of life, but also a fellowship of a *common destiny*. The experiences of one are mediated to the other. What happens to the individual, happens to the Church at large. When one part of the Church is suffering, then the whole Church is involved in it, and when part is glorified the whole Church experiences seasons of joy. Paul says in 1 Corinthians 12:26: "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."

TEACHING OF PAUL CONCERNING CHURCH

If the Church of Christ is a world-wide fellowship then it follows that no single group in any given corner of the earth can remain indifferent towards what happens to the Church somewhere else. We are as members of the body of Christ all mutually *bound up* with each other. We are involved in an indissoluble community of destiny. It is consequently unthinkable that one part of the Church could cut itself off from the Church Universal. *There is but one body of Christ.*

In Colossians 1 : 24 Paul goes one step further. He speaks of the fact that the Church as such must endure a certain measure of suffering. Paul calls this suffering the *pathe-mata tou Christou*.

The body of Christ, moreover, need not be created by organizational measures. It is a reality just as Christ is. Organizational measures may possibly serve the purpose of vivifying the actuality of the body of Christ in the consciousness of Christians and to make the coöperative endeavor between sister churches more effectual. But let us not forget that the body of Christ is not built up by human organization, but through faith, baptism, and the work of the Spirit. THESE ARE THE FORCES THAT CONSTITUTE AND MAINTAIN THE BODY OF CHRIST.

Because of the Church's most intimate fellowship with Christ she also shares in the essential character of Christ. As the body of Christ she is a *holy Church*. Deissmann has rightly said: "The Christian is a holy person corporately bound up with the Holiest of all, even Christ, in whose fellowship the unholy man meets the thrice holy God and in whose presence He is made holy. Likewise Christ's saints in their totality are holy."

These views of Paul, which we have tried to interpret, find their most lucid expression in the Lord's Supper. The Lord's Supper again and again makes real the mutual relationship of the members in Christ's body. Paul conceived the Lord's Supper *not merely* as a *memorial* meal, but also as a *fellowship* or *community* meal. Paul declares in 1 Corinthians 10:16 that the breaking of the bread and the

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drinking of the cup cause us to participate in the death and the blood of our Lord. That signifies then that we *not only* are continually reminded of Christ's redemptive work through His Supper, but that we do enter into an immediate and mysterious fellowship with the blood and the body of Christ. In His Supper, fellowship with the exalted Lord is bequeathed to us in a special manner. From this follows the truth: *the Church is most closely tied up with the crucified, risen and exalted Lord.*

(6)

Finally, permit me to suggest one more thought in this connection. If there is but one chief characteristic denoting membership in the Christian Church, namely, our belonging to Christ, then national, social and racial differences cannot play any rôle in the body of Christ. The world has its own orders, and it is in need of such orders. *For the Church there is but one and new order.* That is the order which shall also some day be the order of the new æon. In the body of Christ the order of the future age is now already knowable.

In Christ all Christians are, according to their spiritual nature, on a level of equality. Through faith they all have become God's children in Christ Jesus (Gal. 3:26). They are in Christ (Gal. 3:29). There is neither circumcision nor uncircumcision (Gal. 6:15), neither Jew nor Greek, neither slave nor freeman, neither man nor woman (Gal. 3:28). A new creation of God is now in existence, totally different from the old creation that is under the curse. *This is the one Church.*

Paul has strongly emphasized the thought of "oneness." There is *one* Lord, *one* faith, *one* baptism, *one* God and Father of us all (Eph. 4:5). All Christians share in the *one* Spirit. The Church is the *one* body of Christ.

(7)

Paul has expressed this thought in an even stronger and more plastic manner in *Colossians* and *Ephesians*. There he speaks of Christ as the Head of the Church and of the

TEACHING OF PAUL CONCERNING CHURCH

Church as the body that is bound up with the Head in a living union. In the background stands the picture of the full grown man. Head and body together form the new heavenly man. Yet, only the *Head* is in heaven now, while the body is still on earth.

In this picture two things are set forth: the close union of the Church with Christ and the superiority of the Christ over His Church. Paul, however, not merely says that Christ is the Lord of the Church, he always speaks of the Church as the body of Christ. Thus Christ does not only stand above the Church as its supreme commander, but he also lives IN the Church. Christ is as intimately connected with the Church as husband and wife are related to each other. It is justifiable therefore to speak of the "mystical marriage between Christ and the Church." Christ loves the Church (Eph. 5:25); He nourishes and warns it (Eph. 5:20). The love of Christ to the Church is a redemptive love. Christ is called in Ephesians 5:23 the *Redeemer* of the body, who has given Himself unto death for the sake of the Church in order to gain her. Cleansed through baptism, sanctified, the Church is to be a blameless bride before HIM. The Church is what it is through Christ and His work.

Through Christ *the upbuilding* of the Church is effected. From Him issue forth the forces of life and growth. In her development the Church is completely dependent upon Christ. He operates in her until she has attained to the full stature of her being. The people who minister to the upbuilding of the Church are but organs of Christ.

In the upbuilding of the Church the charismatic workers have to fulfill a special task. These are the apostles, prophets, evangelists, pastors and teachers. They are to lead the Church in the mind of Christ and to prepare the saints for the work of the ministry (Eph. 4:12). When the aim of all this endeavor in and with the Church has been reached, that is, the full stature of the body of Christ, then the age of the Church will come to an end. The work of Christ with mankind is realized.

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Next to the figure of the body, Paul also uses that of God's building, into which Christians are joined as living stones. It is a Holy temple of God, in which dwelleth the Spirit of God. The building develops according to a plan, drawn up by the master-builder of the Church, even God. Here again the goal is completion or perfection.

(8)

We are at the end of our survey: we have presented our theme under two leading concepts: (1) The Church is the new creation of God, and (2) the Church is the body of Christ. These, in the main, reflect the basic understanding of Paul concerning the Church.

Paul shows us the full greatness and glory of the Church. But Paul can never merely speak of the Church alone. His great theme is: Christ AND the Church.

In conclusion, two suggestions: *first*, we are standing at a point in history in which the complete figure of the Church does not yet appear. We now see not only light, but also shadows, not only glory, but also lowliness. We are well aware that the Church is not only a Church in Christ, but also a Church in the world. As such she is burdened with many defects, weaknesses and imperfections. And yet the fundamental insight of Paul remains true: *God builds His Church in the very midst of this world!* Our faith knows: the Church as God's new creation and as Christ's body is a reality. We *believe* in the Church of which Paul bears witness, because we believe IN CHRIST, whom Paul preached.

The *last* thought is this: we know that the time of consummation is surely coming. Then the Church shall appear in her complete stature and glory. We are waiting for the Lord, who shall come and transform our mortal body that it might be like unto His own glorious body. Then the Church of the risen and perfected saints will be the Church in glory.

The teaching of Paul concerning the Church ultimately points us to the future of the new æon!

The Day of Beginnings at the Eastern Seminary

*An Address Delivered on Founders' Day,
March 18, 1938*

BY PROFESSOR WILLIAM W. ADAMS, M.A., TH.D.

IT IS altogether fitting on one's birthday to consider, not alone the birth, but anything connected with one's life that will help one live more wisely in the future. So it is with our Seminary: we give attention to what has gone before in order that we may the better understand what lies ahead.

Nothing would do more to create a just measure of loyalty in our students and alumni than to give the facts of our Seminary. Like Mark, who pictured Jesus in action, so with anyone dealing with the history of our school: it is the facts that are needed, not primarily anyone's appraisal of the facts.

At present when anyone undertakes to prepare a Founders' Day Address, he is beset by two difficulties. When dealing with events in which he participated, if he tells all that ought to be told, he violates one of the first rules in acceptable public address, in a too frequent use of the first personal pronoun. Secondly, in dealing with events that lie outside his own personal experience, he needs but does not have the personal testimony of all the people who took part in those events.

Growing out of the effort to prepare the address of this hour, the speaker now recommends two things. First, require every student entering Eastern to read during the first two weeks, Dr. deBlois' book, published in 1936, *The Making of Ministers*. This book must always hold first place in authentic records of the first decade of this school. A second recommendation grows out of what is surely obvious to everyone. If a complete and altogether fair history of the Seminary is ever written, then each one who helped create the school must, without hindrance and fear of criti-

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cism, put on record what he himself did and observed others doing. Some important persons have already gone on to glory. Others will go soon. It would require forty Founders' Days to hear all who have a story to tell. And their most valuable story cannot be told on such occasions.

So it is here suggested that each of the important persons who have done creative work thus far in this Seminary be asked to put in writing any matters that he considers of value to the future historian. Then some day Dr. deBlois' wish and prophecy will come true. Said he in the foreword of his book: "At some future date an adequate and noble volume will be written, relating in graphic language the history of the expanding life and ever-widening influence of the great school which, without question, will rise on the foundations well and truly laid by faithful men, in the face of difficult conditions and in the midst of puzzling problems and varying vicissitudes." That volume will not be more noble and graphic, but it will be more complete, if the folk now living make available their testimony.

This Seminary was founded thirteen years ago, March 19, 1925. I was not the founder of the Seminary, nor one of the founders. The Seminary found me, and that is all the glory I desire.

FIRST: THIS SEMINARY A NECESSITY

This century was destined to trouble men, even Christian men, enough apart from any peculiar religious problems. Science, philosophy, psychology, economics and matters of state were sufficient for the stoutest of hearts. The World War loosened nearly all of our anchors. Liberalism in theology and in church life, coming over to us from the close of last century, sent a wave of doubt, cynicism, unbelief, and confusion first through many of our seminaries and colleges and then through the churches that wrought havoc and tragedy not yet fully disclosed. Christian ideas and convictions were blighted and spirituality, evangelistic zeal, personal testimony and the sacrificial spirit all but disappeared. The work of the church was woefully neglected at home

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and abroad. The quality of the ministry declined both before and after seminary training. Churches learned to be suspicious of ministers in both spirit and message. Bible schools and correspondence courses became the only hope of many churches and ministers.

Liberalism can be indicted not only in its ideology, but also in its spirit and method. Church leaders are set to inspire, unify, feed and lead the people. We have had a whole crop of ministers who have done just exactly the opposite. Now, suppose liberalism were true and will eventually triumph (this of course is not the case, thus far it has proved to be incapable of effectively propagating itself). Christianity is as much spirit as ideas. Heralds of liberal ideas violate the essential Christian spirit and the basic requirements in any fellowship and coöperative effort. Modern psychology and pedagogy seem to have made no impression on these church leaders. For when they fail to lead the churches, they fail in spirit and method and cannot hide the failure behind their own boasted superior ideology and the people's incurable ignorance, superstition and stubbornness.

Someone had to restore the confidence of church people in the ministry. Love, compassion for people, spirit of sacrifice, spiritual fervor and evangelistic zeal had to be enthroned instead of doubts, negations, cynicism and the spirit of revolution. Although there was much good done by both liberal seminaries and Bible schools, neither of these types of schools was meeting the need of the hour. The boasted intellectuality of the liberal seminary and the flaunted spirituality of the Bible school had to be united somewhere in an atmosphere of true culture and genuine humility not any too prominent in either of the other schools. So a new seminary was inevitable.

SECOND: THIS SEMINARY BORN IN THE HEARTS OF MINISTERS

Not all ministers had been blinded by the deadening rationalism of so-called liberalism nor by the dogmatic in-

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tolerance and preachments of fundamentalism. I have been told by ministers in this area that over a period of about twenty years the waters were stirring that finally issued in the organization of this Seminary. Students and professors in the older seminaries prayed and protested with reference to the defection going on around them, as did their alumni and friends out on the field. In private discussions in homes and, publicly in ministerial gatherings, in associational, state and national meetings, kindred spirits more and more discovered their kinship, and gave utterance to their convictions. Two convictions grew apace. They would not be silenced by deaf denominational and seminary leaders. Nor would they be detoured by those who clamored for a split from the denomination. Rather, they would be true to Christ and to those who have labored before them, creating our great denomination, our educational, evangelistic and missionary institutions, properties and enterprises. Yea, they would save the denomination for Christ and the purposes that created it. If they could not accomplish this through existing schools, they would create one that would be responsive to essential Christianity and to historic Baptist spirit and principles.

When the story of the birth of this Seminary is fully told, it will contain the testimony of the following persons, at least, who came into the picture before the opening of the School in September, 1925, nearly all of them being ministers: Gordon H. Baker, N. Y.; Charles T. Ball, formerly of Simmons College and Southwestern Baptist Theological Seminary, Texas, and more recently pastor of the Wissinoming Baptist Church, Philadelphia; H. W. Barras, Secretary, Promotion Department, American Baptist Publication Society, Philadelphia; L. W. Barnard, Dean of American Bible Training School, Brooklyn; John E. Briggs, Washington, D. C.; John B. Champion, N. Y.; J. E. Damerall, Brooklyn; G. A. Davis, N. Y.; Groves W. Drew, Philadelphia; E. B. Dwyer, Pa.; Frank M. Goodchild, N. Y.; John A. Hainer, Philadelphia; A. E. Harris, Philadelphia; Wm. P. Haug, Pa.; Joseph W. Hill, Phila-

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delphia; W. H. Hoot, Philadelphia; Joseph Y. Irwin, Md.; D. L. Jamison, N. Y.; Curtis Lee Laws, N. Y.; Ralph I. Levering, Philadelphia; Ralph L. Mayberry, Philadelphia; James A. Maxwell, Chester, Pa.; Frank Earl Parham, N. Y.; A. T. Rogers, N. Y.; P. V. Slawter, N. J.; Alonzo R. Stark, Ohio; Thornley B. Wood, Philadelphia. Let us be willing to acknowledge that only God, not man, can properly reward these faithful, clear-visioned ministers and lay folk for the prayers, thought, energy, and time they put into creating this Institution.

THIRDLY: STEPS LEADING TO FORMAL ORGANIZATION

March 19 just can be defended as the date of the organization of the Seminary. It may be compared to the Christian Church. Did the Church begin at Pentecost or earlier? Allow me to name, with but little discussion, some known, definite epochs leading to formal organization.

No one knows when Rev. L. C. Barnard, of Brooklyn, first became interested in promoting a system of American Bible Colleges, with uniform courses, aims and methods. Certainly by early 1924 he had aroused considerable interest in the matter among ministers and churches. Some time before October 20, 1924, a circular letter, signed by Messrs. Goodchild, Laws, Jamison and Maxwell appeared, encouraging Mr. Barnard's idea. On October 20, Mr. Barnard issued a form letter, inviting interested friends to a meeting to be held in New York, November 18. The letter detailed the plan for the *University of American Bible Colleges*, with a National Board of Trustees, and with colleges located in strategic centers throughout the country. Mr. Barnard also suggested that a complete Bible College and graduate theological seminary should be established, possibly in Philadelphia. Meanwhile on October 27, five Philadelphia ministers met in the Board Room of the Publication Society, considered carefully Mr. Barnard's plan, and endorsed the idea of a theological seminary in Philadelphia.

On November 18, the meeting was held in New York,

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with Mr. Ball elected as chairman and Mr. Barnard as secretary. Others present were Messrs. Baker, Damerall, Davis, Hainer, Jamison, and Rogers. The proposed system of Bible Colleges was discussed, but the only certain conclusion reached was that a seminary was to be established in Philadelphia. These men voted a resolution offered by Dr. Baker, reading: "It is the sense of this meeting that a Baptist Theological Seminary should be organized with headquarters at Philadelphia." Commenting on this event, Dr. deBlois said, "Without doubt, the passage of Doctor Baker's resolution marks the initial step in the foundation of The Eastern Baptist Theological Seminary."

By the end of January, 1925, several interesting things had happened. Mr. Barnard had made a trip to Philadelphia, Mr. Ball had gone to New York, and Mr. Barnard had withdrawn from the enterprise. Mr. Ball was succeeding in arousing friends in Philadelphia to take action. It is known that by this time he had mentioned the matter to Messrs. Barras, Hainer, and Harris, seemingly in this order.

On February 15, while Dr. Stilwell was speaking in an Associational meeting in Mr. Ball's church, Mr. Ball took Dr. Harris aside and confirmed an earlier request made weeks before on Chestnut Street, that he wanted Dr. Harris to be on the faculty in the new Seminary. They had prayer together, and Dr. Ball and Dr. Harris there agreed that since Dr. Harris should be on the faculty, he should not be a trustee. For this reason Dr. Harris did not attend the organizational meeting.

On the following day, February 16, in the Board Room of the Publication Society, Messrs. Ball, Barras, Hainer and Mayberry met, had prayer, organized themselves into an Executive Committee, discussed the question of a charter, estimating its cost to be about \$25.00, and then called a meeting for March 19.

Meanwhile on February 22, Dr. Hainer collected \$26.00 from individuals of his church, and gave the money to Dr. Barras the following day.

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FOURTHLY: THE FORMAL ORGANIZATION OF THE SEMINARY

The meeting was called at 2:00 p. m. In the spirit of earnest prayer and deep consecration the Seminary was formally organized. The participating brethren were Messrs. Baker, Ball, Barras, Drew, Hainer, and Mayberry. These together with brethren Briggs, Goodchild, Jamison, Laws, Maxwell, Parham and Wood, who although not present, had previously agreed to serve—these became the original Board of Trustees. With Mr. Ball chosen chairman pro tem and Dr. Drew secretary, the Board proceeded to transact business.

Dr. Goodchild was elected chairman of the Board, Messrs. Jamison and Maxwell vice-chairmen, Rev. R. Mayberry secretary, and Dr. Barras treasurer. Rev. C. T. Ball was elected President of the Seminary. The Board declared itself for an institution with high educational standards and for denominational loyalty at a time when many others thought that loyalty to Christ and loyalty to the denomination were absolutely inconsistent. The Board requested the Executive Committee to begin searching for a faculty. Thus Eastern Seminary was born—without building, money, faculty, students, charter, curriculum, sympathy from denominational leaders, and without churches pledged to support the Seminary either in gifts of money or in accepting her graduates as pastors.

FIFTHLY: FROM FOUNDING TO OPENING

Events moved swiftly during the weeks that followed. While Dr. Maxwell and others were scouting for money and friends, Doctors Barras and Drew and perhaps others were searching for a home for the Seminary. Soon hopes were raised that the Seminary might open, not in some church building as anticipated earlier, but in a home of her own. On May 28, the trustees met. Those present were Messrs. Baker, Ball, Barras, Briggs, Champion, Dwyer, Goodchild, Jamison, Munger and Slawter. Dr. Maxwell announced the gift to the Seminary of one-half million dol-

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lars. After a period of silence, heart-searching and thanksgiving, the Board took steps to purchase two buildings, 1812, 1814 South Rittenhouse Square. They agreed to center the Seminary's work around four schools: Theology, Missions, Music and Christian Education. The questions of a charter and academic training for noncollege men were discussed. As members of the faculty they chose Adams, Ball, Barras, Boddis, Carnett, Hainer, Harris, Jamison, Taylor. Messrs. Boddis, Carnett and Hainer did not eventually come into the faculty.

During the summer the interests of the school were promoted through the *Watchman-Examiner*, the first published Seminary Bulletin and through Dr. Barras' work among the churches on Sundays.

On June 24 the Seminary received her charter. The trustees met on July 14, 23, 27, and again on September 10. As a result of these meetings various organizational and financial problems were solved, several new names were added to the Board of Trustees, and to the faculty were added the names of Brown, Champion, Elmore, and Swope. The two buildings on Rittenhouse Square were purchased and equipped at a cost of \$238,500.

SIXTHLY: THE OPENING OF THE SEMINARY, TUESDAY, SEPTEMBER 22, 1925

The first Bulletin published by the Seminary has no date on it. In that Bulletin the following words occur: "The second bulletin of the Seminary will be issued about June 15, 1925, and will contain announcements of faculty, courses of study, and other important information." The next bulletin is dated October, 1925. The courses of study were not announced.

At this point your speaker is tempted to use the first personal pronoun. I had received my doctor's degree at Louisville in May, resigned my church and, in company with Mrs. Adams, was attending the Southern Baptist Convention at Memphis, Tenn., looking toward appointment as a missionary to Japan. That door was closed on Thursday

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night, May 14, 1925, when Dr. Love, of the Foreign Mission Board, declared on the floor of the convention that twenty-five missionaries were being brought home, because of lack of funds. In our hotel room that night, Mrs. Adams and I faced a blank wall and could get no meaning out of this strange upsetting of our interests. I knew there was a Philadelphia, Pa., somewhere in a far off, strange, heathenish world, but I wanted to go to Japan, where there would be travel, romance, opposition, and a chance to win the heathen, not hardened to the Gospel. I did not know there was a Charles T. Ball, nor that the Eastern Seminary had ever been dreamed of.

Now interpret this as you will. The next morning, May 15, about eleven o'clock, someone tapped me on the shoulder and asked me to leave the convention hall for a brief conference. Within five minutes, Charles T. Ball had told me his name, had let me glance over the first bulletin announcing this Seminary, and asked me to let him present my name to the Board of Trustees as *Professor of New Testament Interpretation*, Greek and English. He went on to explain that he wanted my department exactly to parallel Dr. Robertson's at Louisville. A telegram from Dr. Ball two weeks later confirmed this: "Chosen Professor of New Testament Interpretation." I mention this here because it always gets into print, except in the catalog, *Professor of Greek Exegesis*. President Ball while at Memphis and later by letter had said, "I may want you to teach Junior Hebrew." For three months I lived with Harper's Hebrew Manual.

Imagine my chagrin when, on Friday, September 18, 1925, I walked into President Ball's office, 1814 South Rittenhouse Square, to hear him say, "We have a professor of Hebrew; throw your Hebrew down and prepare us a curriculum." Three days, including Sunday, until opening of school, and not one effort had been made to prepare curriculum or schedule of classes. I have never seen the Hebrew Manual since.

I had never looked at a curriculum, except to see how much I could get out of taking and still get my degree. In

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our apartment, third floor rear, 1810 Pine Street, just over Mr. Ball's apartment, from Friday night through Monday night, without a minute's relaxation, not even for church on Sunday, Mrs. Adams and I slaved, prayed, sweated, and fussed into existence and stenciled fifty copies of a curriculum and a schedule of class hours that served the purpose of fooling both faculty and students on the following morning, the opening of school, fooling them long enough to get started; a curriculum, if you please, that has the unique distinction of having survived essentially for thirteen years, of having been the occasion of continuous contentions, just short of bloodshed, of having produced the greatest Seminary in the world while never having pleased anybody, and is still the sure hope of many a royal battle in the future. No, I did not found the Seminary; I found the curriculum. My picture ought to be right over there.

At 9:00 a. m., Tuesday, September 23, the procession began. No one was ready for it. Hoping to have perhaps a dozen or twenty students the first year, we found ourselves facing about three dozen before noon the first day. Number 33 to enroll was an unpromising, rabid, fire-eating fundamentalist from Massachusetts. His name was William Everett Griffiths. "What hath God wrought!"

Confusion reigned everywhere. While the faculty had met the evening before, at 7:00 p. m., and had named committees on registration, pulpit supplies, student help and purchase of books, had discussed the problem of noncollege applicants, and voted the standards of education outlined by President Ball, governing courses and degrees, there was absolutely no organization or machinery for setting things in motion. There were no enrollment cards, no credits committee, no recommendations from churches, no standards for grading, no classrooms arranged, no desks, no swivel chairs, no library, and but few places for students to sit down. No one knew who were students, faculty or trustees. Any criminal in the city could have been enrolled for the asking. By noon everybody had signed up for the

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master's degree courses, grammar school boys right with college graduates.

At twelve noon, we filed into the chapel: about thirty-five students, seven trustees, Messrs. Baker, Hainer, Hill, Hoot, Levering, Maxwell and Mayberry, and ten professors—Messrs. Adams, Ball, Barras, Brown, Champion, Elmore, Harris, Jamison, Swope, and Taylor. No one present can ever forget that meeting, as President Ball made us face the text, "That in all things He might have the preëminence." But for the effort on the part of all of us, trustees, faculty and students, to practice the message of that great verse of scripture, we could not have carried through those memorable days. In so far as Christ has been given the place of preëminence, this Seminary has consistently achieved her mission.

SEVENTHLY: FROM OPENING TO FIRST COMMENCEMENT AND BEYOND

We may now only indicate the high points in this strange and complicated drama. The Executive Committee met fifteen times the first year; the faculty thirty-five. One proof that God is back of this Seminary is the fact that it has survived so many faculty meetings. On September 24, the faculty voted to shift the faculty rest room to a certain other room, and on October 9 to charge each faculty member twenty-five cents a meal in the dining room. These two phases of our Seminary life have proved to be about as stable as the latest pronouncement in psychology. The formal opening of the Seminary was on September 28, not in a Baptist church, with Dr. Samuel J. Porter, of Washington, D. C., as speaker.

From the beginning the Seminary has worked on the principle of not refusing entrance to any student because of lack of room and of not charging either single or married students for their rooms. So that, during the first year the Executive Committee leased two outside buildings for married students, at \$80 per month. In November Dr. Harris began our Correspondence Department that has a

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long, noble history all its own. The same thing may be said of the Missionary Days that began the same month. At Thanksgiving time the question of holidays arose along with the matter of the length of the school year. Although these questions have been settled at least four times each year they have remained settled just like any other primary theological issue.

Within two weeks the student body had reached fifty, and grew to 109 before the end of the year. I, for one, had expected to begin with a little handful of men in Beginner's Greek only. On the first day I was compelled to begin classes also for Juniors, Middlers and Seniors, for the simple reason that students came with sufficient credits from other institutions to enter them in these classes. This story is equally true of the other departments of the Seminary. About two weeks after the opening day President Ball called me to his office and introduced me to a gentleman who was teaching Greek before I saw the Greek alphabet. Said Mr. Ball, "This man has come to enroll in graduate Greek looking toward the doctor's degree." I did not breathe for three minutes. But I met him two hours a week for the rest of the year.

We found ourselves with twelve students bringing sufficient credits to entitle them to the regular theological diplomas and degrees upon the completion of one year with us. We were perplexed! Should we ask these students to wait over a period of years for these awards? Or should we approach the Education Board of Pennsylvania with reference to the matter. President Ball opened correspondence with Harrisburg that continued throughout the winter. He and I made two trips to Harrisburg. A representative of the Board came to the Seminary. In each contact we were informed that no other school had ever been granted degree privileges inside of from five to ten years. Mr. Ball never gave but one reply: "Will you look over this list of students, the institutions from which they come, the credits which they bring? How many years will you require us to keep them waiting for the degree? Will you look over

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our teaching staff, endowment, buildings, and equipment, and our curriculum?" In April, Dr. Rule came from Harrisburg, stood on this platform and said, "Knowing that this is a new step that we are about to take, that we are laying ourselves liable to criticism by other institutions, we have tried to find a weakness somewhere in your 'set-up' to justify us in refusing your request; but finding none I am honored now in presenting to this Seminary this charter conferring upon her the right to grant the following degrees: Bachelor of Divinity, Bachelor of Theology, Master of Theology, Doctor of Theology, Bachelor of Religious Education, as well as the honorary degree of Doctor of Divinity." Thus at the end of our first year we graduated twelve students, an event surely unique in the history of theological education. The Commencement was held in the Memorial Baptist Church, with Rev. Russell M. Brougher, of Paterson, N. J., and Dr. Victor J. Masters, of Louisville, Ky., as speakers.

And what shall I say more? For time would fail me to tell of the creation of the first Seminary catalogue; of the death of dear Dr. Swope; of the passing of succeeding years, with the coming and going of ever-enlarging student bodies, of the coming of new and honored members of the faculty and of the Board of Trustees, of the creative work in the library by Miss Price and others, of the rounding out of our Schools of Music and Christian Education, of our Academic Department, and of our Practical Work Department, together with a dozen other phases of our Seminary life that call loudly for words of appreciation.

EIGHTHLY: GOD'S APPROVAL OF THIS SEMINARY

Let me indicate without discussion the most obvious proofs of God's blessing upon this Seminary.

1. God led men to open this Seminary in the right place and at the right time.

2. From the beginning God has sent us students adequate to our purpose.

3. God has opened churches and other fields of service

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as rapidly as we have prepared men and women for service.

4. God put into our hands sufficient money to inaugurate and maintain this Seminary thus far. I am at liberty to state that the Seminary has expended during the first twelve years on our seven properties, including original costs, alterations, improvements and equipment, the grand total of \$925,000. Now add to this \$32,000 for housing our married students. Moreover our students have received in gifts, grants, scholarships and loans \$53,817. Let us ponder the fact that of \$16,105 loaned to students, \$13,399 are now overdue.

5. God gave to this Seminary trustees and faculty prepared in mind and spirit for the work he desired to accomplish through this institution.

6. God has given us his own chosen leaders as presidents of this school. God wanted Charles T. Ball, the dreamer, the man of faith, who could not see a difficulty though it were mountain high and who could not see faults and mistakes in himself or others; who could see, pray for and work to create only the school of his dreams—God wanted him to lead in the creation and inauguration of this Seminary. God wanted Austen K. deBlois, the scholar, the world citizen, the leader among Northern Baptists, the democrat in matters of state and in matters of Seminary policies and methods—God wanted him to commend this school to the thinking people of the world. It took ten years to accomplish this.

God wanted Gordon Palmer, the preacher, the executive, the stout-hearted, the man with the perennial smile—God wanted him to systematize and guide the work of this school in the perfecting of the prophets and preachers needed for the new day.

NINTHLY: OUR UNFINISHED TASK

We are justly proud of what has already been accomplished by our students out on the field. We are also justified in saying in the plainest words that our greatest achievements must lie in the future. And if we are so to

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achieve in the future, we must have more money, better buildings and equipment, and we must give attention to scholarship. But other schools have endowment, buildings and scholarship and yet are powerless to meet the demands of the confused age. Can we at Eastern produce an army of prophets, preachers and Christian leaders who have a consuming passion for the souls and lives of men, who are masters of the Word of God, who with clarity and irresistible persuasiveness can bring this Word to men and who are prepared to make the sacrifices demanded by this ministry? It is here that we have not yet achieved. It is to this task that I, in the Name of God and in the spirit of the founders of this Seminary, call you to renewed and full consecration.

Our Ministry in this Modern World

BY REV. CAREY S. THOMAS, D.D.

"Brethren, if you have anything encouraging to say to the people, speak."
Acts 13: 15 (Weymouth).

WHAT did they say? Paul and Barnabas were companions in travel. Separated by the Holy Spirit unto the work of the ministry, they had been separated by the church at Antioch and sent forth to minister to a world in need. Entering the synagogue at Antioch of Pisidia, they were invited by the rulers to speak, "Brethren if you have anything encouraging to say to the people, speak."

Paul spoke. He reviewed briefly the history of the people of God-called Israelites. They had been chosen in Abraham to fulfil a Divine purpose, delivered from Egyptian bondage by Divine power, sustained in their wilderness pilgrimage by Divine Providence, given the victory over their enemies by Divine intervention, disciplined in the school of political science under Divine guidance. So Paul lifts their history—historical events and personages—into the light of prophecy and reveals the unmistakable outline of their Messiah.

Who were Abraham, Isaac and Jacob? Who was David? Isaiah? the prophets? John the Baptist? In the light of prophecy they were but messengers hurrying over the sands of time to announce the coming of their Messiah, the dominant theme of their sweet singers, the inspiration of their prophets, the interpreter of their history and the fulfilment of their long-cherished hopes and longings: Jesus Christ the Lord. He was the One in whose vicarious suffering, substitutionary death, bodily resurrection, high priestly intercession and promised return, the world of Jews and Gentiles was to find the good news, the forgiveness of sins, victorious living, the panacea for their ills and the solution of the world's perplexing problems.

This is what Paul preached: "Be it known unto you therefore, men and brethren, that through this man is

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preached unto you the forgiveness of sins, and by him all that believe are justified from all things, from which you could not be justified by the law of Moses." Acts 13: 38, 39.

THIS MODERN WORLD! Its unrelieved helplessness! It is not news to the Christian minister that he lives and ministers in a world of desperate need. We are constantly facing its baffling confusions, its conflicting philosophies of life, its tragic clashing of political, social and religious forces, its sordidness, sin, suffering, despair and death. We see it inflated with its own importance, infatuated with its own intellectualism, insane with its own mental disorders, unable to cure its own distressing moral diseases, to save its own life, satisfy its own heart, or sanctify its own experiences. The helplessness and hopelessness of our world are apparent to those who deal with the moral and spiritual ills of mankind. The poet saw and heard:

"Sudden before my inward open vision,
Millions of faces crowded up to view;
Sad eyes that said, 'For us is no provision,
Give us your Saviour too.'

" 'Give us,' they cry, 'your cup of consolation,
Never to our outreaching hands 'tis passed,
We long for the desire of every nation,
And oh, we die so fast.' "

And what shall we say about its unsatisfied hunger? That too is the minister's challenge. We are thrust forth to minister to the souls of men,—souls in dire need in a desperate world. We are to do for the world what the world cannot do for itself. Souls are the stuff on which we work. As Ambassadors of Christ we are to offer the remedy for spiritual diseases, present Him who alone can sweeten the springs of life, save and satisfy the souls of men, meet the world's helplessness and appease its hunger.

The very nature of man and the character of the world create soul hunger; they create but cannot satisfy it. It is useless to try to feed and satisfy the soul on "things." Man is trying the world's materialism. He worships slavishly at its shrine and pours out his sacrifices of time, talent and

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money in lavish measure. But his soul hunger persists in spite of momentary prosperity. Man is trying the world's philosophies. He feeds his mind on their intriguing profundities and masters their reasoned sciences. Yet soul hunger remains. As for the world's pleasure, "vanity of vanities, all is vanity and vexation of spirit" when he tries to satisfy the cravings of the soul at the broken cisterns of the world's passing pleasures.

Who ministers to diseased minds? Who assuages rooted sorrows? Who will soothe fevered brains? Who will lift the crushing load of unforgiven sin? Such a ministry is committed to the winner and shepherd of souls; to the physician who carries with him the Balm of Gilead; to the Christian minister who will sing as he preaches and preach as he sings,

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

OUR UNFAILING MINISTRY! What though oftentimes it is unappreciated and unsought! We hold a Divine commission, preach a Divine message and expect Divine results. What have we to offer distraught spirits? What cure for troubled hearts? What solace for sorrowing souls?

It is not the counsel of despair: "Curse God and die." That but mocks their ill-health, shattered hopes, disappointments and sorrows. It is not the counsel of indifference, a heartless stoicism, the steeled heart, the calloused spirit. That but caricatures life, hardens the soul and petrifies the spirit. It is not the counsel of easy forgetfulness: Forget it! Drown your troubles; plunge into pleasure. That leads the soul into ruinous excess and bids it lean on a broken reed. It is not the counsel of denial: there is no pain, no sin, no suffering, no distress, no death. That but leads to a fool's paradise and to heartbreaking disillusionment.

The heartache, bewilderment, confusion, soul-hunger,

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loneliness, defeat, and despair persist. "Brethren, if you have anything encouraging to say to the people, speak."

The Christian minister speaks. He speaks as a prophet of the Lord. With sublime confidence and with the authority of heaven, he declares, "Earth has no sorrow that heaven cannot heal." He proclaims a message that meets the world's need. He bears the Bread of Life to famished souls. He offers forgiveness of sin, peace for the mind, love for the heart, and power for the life. All this and much more in Christ, whom we preach. We need fear no rival and expect no competitor.

"How sweet the Name of Jesus sounds
In a believer's ear;
It soothes his sorrow, heals his wounds,
And drives away his fear.

"It makes the wounded spirit whole
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary, rest."

In Christ, the Christian minister declares that there is infinite knowledge for the student, infinite salvation for the sinner, infinite comfort for the bereaved, infinite balm for the hurt, and infinite power for the living. We find in Him our message, the inspiration of our service, our technique in dealing with the souls of men and all that the world of men needs. We invite men to put this saving, comforting, and satisfying message into the crucible of human experience and test it for themselves. We urge men to live in the light of the "world to come of which we speak," and to "turn to God from idols, to serve the living and true God and to wait for his Son from heaven."

We must not fail our God in this ministry nor prove recreant to His trust. Neither must we fail our desperately needy world. Undismayed by the difficulties which confront us, the paucity of results, or the superhuman strength of the enemy, let us have confidence in the unfailing promise of God, "My word . . . shall not return unto me void,

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but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

"I do not ask
That crowds may throng the temple,
That standing room be at a price;
I only ask that as I voice the message
They may see Christ.

"I do not ask
For churchly pomp or pageant
Or music such as wealth alone can buy;
I only ask that as I voice the message
Hearts may find God.

"I do not ask
For earthly place or laurel,
Or of this world's distinction any part;
I only ask when I have voiced the message,
My Saviour's heart.

—"A Preacher's Prayer," *Ralph S. Gentiman.*

From the Notebook of a Homiletics Professor

EDITED BY ROBERT G. TORBET

PREFACE

AMONG the closing tasks which Dr. Harry Watson Barras had planned for his last years of service on this earth was the publication of a Minister's Manual. Those who sat in his pastoral theology class know not only the charm and winsomeness of this man of God but also the very large measure of practical wisdom and rich experience which characterized the content and manner of his teaching. It is for them and for the many who shall benefit with them of the present that I have sought to cull out and preserve from his notebooks hints which may save us from a measure of inefficiency in the Lord's work. So that these notes might, as they are read, come fresh in memory from the lips of one whom we loved, I have left them in their manuscript form so far as possible. And he being departed from this world, yet speaketh.

The first article contains hints to the minister as a man among men, whereas the second contains hints to pastors. The wedding ceremony, communion service, and committal service written and used by Dr. Barras have been included in the second article for those who may not have a copy of them.

ARTICLE I

HINTS TO THE MINISTER AS A MAN AMONG MEN

(I) HIS FITNESS FOR HIS TASK

It is the minister's ministry—the service he renders. His ministry is one, but there are at least five angles to his work—his ministry to himself, his ministry to his people, his ministry to his community, his ministry to his denomination, and his ministry to his world.

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It may sound revolutionary to say that the minister's first duty is to himself; but when viewed in the light of his relation to God, it is the normal thing to say. His first duty is to himself because his supreme duty is to God. He is not his own. He was purchased for a great price. He belongs to God. His health, his time, his money, his personality, his influence, and his talents are God's. God's right to the individual is indisputable. What the individual possesses, he holds as a trust from God. God is the maker of the trust; the minister is the trustee. It is the minister's duty to see that the sacred things he holds are kept in such condition and used to such advantage, that God will realize the maximum income from his investment.

If the minister's body is to function as it should and perform its high office with credit and profit to the Creator, it must be well cared for. Health is normality. It is the harmonious working of the various organs. It is the successful adaptation of the organism to its environment. The comfort and well-being of the body is not an end in itself. It is wrong to so consider it. It is merely the means to an end. To keep the body clean and active is imperative. God never intended us to be sick. Sickness is abnormality. Sickness is the result of disobedience to the laws of nature. Cleanliness is next to Godliness, and in this respect some ministers are too far from God. Four things enter into the care of the body, namely: eating, rest, recreation, and work. We do not live to eat; we eat to live. I know a few ministers who seem to have reversed the order. We should rest enough, but not too much. A man is not called from the activities of the world into the ministry to rest; he is called to work. A man can afford to spend one-third of his life in bed if he uses wisely the other two-thirds. When you go to bed, sleep. Neither grieve over the misfortunes of today nor try to cross the bridges of tomorrow. There is good psychology in shutting the bedroom door. You shut the troubles out. A minister should never be so sanctified that he cannot enjoy some innocent games. They help the sluggish circulation and keep the wrinkles away and delay the

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coming of grey hair and push forward the dead line. Too much work is disastrous and too little is fatal. It is tragic for the minister to say, "I am tired." He should be as punctual in his work as the business man. He should be able to toil the year round without fatigue. He is called to serve. God has promised him sufficient grace to serve.

Most ministers give too little attention to intellectual culture. A man's graduation from college is too often his valedictory to intellectual growth. Mental ability has much to do with success. The minister is the interpreter of God's word. Without intellectual acumen, he cannot bring from the Bible the deep and wonderful thoughts concealed there, and reveal them to his people in their beauty, simplicity, and power. Consecrated intellectuality may become a mighty power for God. Too many ministers take refuge in the fact that the apostles were untutored men. A man in a Methodist Conference was vehemently denouncing schools and gloried in the fact that he never attended school. The bishop said to him, "My brother, do I understand you to say that you are thankful for your ignorance?" The man replied in the affirmative. Then said the bishop, "You have a lot to be thankful for." A man may be denied the advantages of a university, but there is no excuse in this day for his continued ignorance. The man most to be pitied is the one who is ignorant and does not know it. He is usually the man who wanders in his mind, but there is consolation in the fact that he has not far to go. He is gloriously unconscious of the recklessness with which he uses the English language.

A part of every day in the life of the minister should be spent in intense study. The exercise will not be fatal. A healthy mind belongs to a healthy body. Proper mental food is essential. He needs healthy things to think about. Let him wander off by himself occasionally into mazes of intellectual possibilities not traversed by other people. Wholesome thinking is good for him and for his people. The minister who would grow intellectually must read widely the old masters and the new; read thoughtfully, in-

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telligently, and systematically; think through problems with the same care with which the physician diagnoses his case. Let him make all branches of knowledge tributary to the great purpose of his life and there will be a growing appreciation of the better things in life and a keener mind with which to meet life's tasks.

The devotional life of the minister is of paramount importance. The place he occupies necessitates his being in close and constant contact with the Spirit of God. He will not lead his people into deeper depths of the Christian life than he himself goes. He may be a brilliant preacher, a superb executive, and a faithful pastor, but unless he can lead his people into the green pastures and beside the quiet streams of those deeper things of Christ, he cannot be eminently successful. His people look to him for spiritual leadership. He stands between them and God. The people's conception of God is largely determined by the pastor. He speaks to the people for God, and speaks to God for the people. It is essential, therefore, that the minister's spiritual life be deep and abiding. Moreover, he goes into many homes on many different errands. He goes to console in times of calamity, sickness, and death. It is often said that the minister of today cannot be as spiritually-minded as he should be and as he must be to lead his people aright. This assertion is not true. It is possible for him to hear the voice of God above the din and bustle of the busy life he lives. He must not yield, of course, to all of the demands made upon his time. He cannot afford to scatter his energies over a multitude of diversified interests. If he does he will have little time left for study and spiritual meditation.

Do not forget your high calling. You are an ambassador of God. If you forget that, others do not. You are to be one with your people, and yet, different. When you drop down to their level you lose your prestige. Your dignity as a minister of the Gospel should not be a barrier between you and your people; it should bind you closer to them and increase your influence over them. Your calling does not

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place you above them; it places you among them for the purpose of making them what Christ intends them to be. It is a high art to be a good mixer without losing your ministerial dignity and identity in the mass. Remember your part and act it. Perhaps I can supply you now with a personal illustration of what a minister of the Gospel should be and how he should act in times of sore trial. As you proceed with your ministry, you will have your difficulties and troubles, and the more prominent you become, the more liable you will be to slander and assault. You will aid people for no other purpose than to glorify your Master—and yet, your motives will be misinterpreted, not by recipients of your kindness, but by others. You will smart under the injustice of it and the desire for revenge will come upon you. Just there lies your danger. At such times be patient; keep sweet; remember that Jesus suffered in silence, and do not forget that you are a Christian. Your time to speak will come and your time will be God's time. Never descend from the high plane of a Christian gentleman to indulge in anything that looks like revenge. That is unworthy of a Christian. It is not in the mind of the Master.

(II) THE MINISTER'S MANNERS

The way a student keeps his room, cares or fails to care for the wash bowl after he uses it, and the condition in which he keeps the contents of his desk drawers, will, in most cases, be the same as he will keep them when he becomes a pastor. I saw a prominent pastor of this city draw his first finger across the end of his nose several times while he was making an address. I saw another minister at the table where refreshments were being served following the public service in the church, open a roll, take out the meat from the roll and put it back on the plate. His wife, who sat next to him, and who had better sense than he, said, "Oh, daddy." As in the case with most ministers, he did not heed his wife's remonstrances. The minister's visit to a home where he is to be entertained over the week-end will perhaps mean much to himself and his future. A man recently

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said, "I wish somebody would teach ministers how to act." So far as the bedroom is concerned, it should be left in excellent condition. Draw the covers neatly to the foot of the bed and shake up the pillows. Do not leave the bed looking as if a wild animal had rolled around in it all night.

Table manners are important. The use of the napkin, eating with the knife, leaving the spoon in the cup, spreading butter on a whole slice of bread, eating with the mouth open, sticking the chin in a dish of soup, and throwing food into the mouth as one would throw coal into the furnace, are distasteful to well-bred people.

(III) THE MINISTER'S HOME

The minister's home may be in the parsonage near the church or it may be a long distance from the church, but it will be visited by all classes of people and by all types of critics. His home should be a model in cleanliness and orderly arrangement. It should be the center of domestic happiness and its doorway should speak courtesy and the welcome of Christ to all who pass by.

To say that the minister's wife should be faithful and loving, and attractive is to say some fine things, while a million other people say the same thing but to say that the minister's wife is a shining orb in the parish, swinging around her divinely appointed orbit with the regularity and charm of Venus, scintillating the glory of her personality with every tick of the clock is to say what a million people did not think to say. The minister's wife should be selected after the young man decides to study for the ministry. She should be first of all thoroughly consecrated to the Lord and interested in her husband's work. A higher education is not the first essential. She should have good health. Her first and most important task will be to care for her husband's welfare in every respect. She should be a good housekeeper and neat and attractive in dress. She should know how to keep secrets, and while she should be friendly to all and a member of the denomination and church in which her husband labors, she should not sing in the choir,

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teach a Sunday School class unless badly needed, nor make regular pastoral calls with or without her husband. She should attend all services of the church; funerals, when her presence will be especially appreciated; and weddings, only when invited. She should receive attention and consideration from her husband, and have money of her own.

(IV) THE MINISTER'S FINANCIAL AFFAIRS

Be careful about finances. Live within your income. Budget your expenses. Keep out of debt. If you must incur debt, pay it when it is due. If you find it impossible to do that, see the person who befriended you and arrange for an extension of time. Never allow the due-day to pass without payment or satisfactory arrangement for an extension of time. Your financial integrity is vitally connected with your standing and influence in the community.

Have a definite understanding as to how much salary you are to get, and when. Do not request an increase of salary. Do not accept money for your church work without giving a receipt; then pass the money on to its proper place at once. Do not accept money for investment purposes; you are a preacher, not a banker or stock-broker. Do not borrow money from nor loan it to members of your church and congregation. Do not run an account in the community. Do not ask for a discount, especially in your community. Do not endorse notes. Pay a visiting minister fifteen per cent of your salary which you receive for the period of time that he serves.

The minister should never offer as an excuse for not tithing that he "gives his services," or that "he cannot afford it." He should tithe because of its effect upon himself. He will discover that his systematic beneficence contributes largely to the uncovering of the deeper and richer strata of his nature. He may begin his tithing as a duty, but he will continue it as a privilege and end it as a joy. Then, too, the minister should tithe because of its effect upon his people. He should not hesitate to let his people know where he stands and what he does concerning such matters. His ex-

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ample immeasurably multiplies the force of his message. Since he is responsible before God for the highest development of his people, he must fortify himself against the possible accusation, "Physician, heal thyself." And finally, the minister should tithe because of its effect upon posterity. As a seer, he looks down the pathway of life to behold a stream of gold to gladden the heart of God and to bless the world coming from the pockets of merchants, lawyers, physicians, statesmen, and the humble toilers of the day. The measure of his success is not so much in the visible results of his ministry as in the right habits he is able to form in the lives of his people, who in turn will transmit them to posterity. He is the Master's publicist, and the Master will not forget him. He is the living, vitalizing, inspiring force of the Word, and there should be no selfishness in him.

John Bunyan: Prophet, Protestant, Friend of Man

BY THE EDITOR*

WHEN Elizabeth Bunyan was pleading with pathetic earnestness for the release of her husband, one of the justices said to her: "Your husband will go free if he will only cease from preaching." She answered instantly: "But, sir, my husband can never leave off preaching while he lives!"

These simple words of a faithful wife, embodying a deep-lying conviction on her past, have the air of finality about them. She knew her husband too well to imagine that he would ever cringe or conform. More than this, they set forth in a single sentence two very admirable characteristics of John Bunyan's life. He was, in other words, a prophet and a Protestant.

His leadership in the life of his time centered mainly at these two points. He was a vigorous proclaimer of truth, an eloquent and irrepressible preacher of the gospel of grace. He was also a dissenter from established forms, from rubrics and rituals, from rites and ceremonies. At the same time he was a persistent assenter, claiming the right to worship and to preach freely and without ban or hindrance, in accordance with the dictates of his own Christ-enlightened conscience. In both these respects he was a typical Baptist.

Baptist history records the names of many great fighters for righteousness and many great prophets of religious liberty. The rank and file of our Baptist people have been followers in the footsteps of these leaders, contending for the supremacy of a pure and Scriptural faith, and for freedom of the human conscience.

* Ten years ago the Christian world was celebrating the three hundredth anniversary of the birth of John Bunyan. At that time the Editor of THE CHRISTIAN REVIEW wrote a biography of this greatest Baptist in the world's history. It happened to be the only biography of John Bunyan that has ever been written by an American, and it received instant recognition, and has had a steady and most encouraging sale. It is published by the Judson Press, 1701 Chestnut Street, Philadelphia, at \$1.50 net. The present article may be considered as an Introduction (or an Addendum) to the volume. It contains no material embodied in the biography, which is entitled "John Bunyan, the Man," by Austen Kennedy de Blois.

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PREACHER AND APOSTLE

John Bunyan was a stout and unterrified preacher of righteousness. He was also a stalwart apostle of freedom in faith, conscience and worship. The present age honors him chiefly for his authorship of the most popular religious book that any man has ever written in the entire history of the Christian Church. Besides this, however, students and critics revere his name and memory because he was the mightiest preacher of his day, and because he was also the pioneer witness in England to the glorious doctrine of spiritual freedom.

He loved to preach. The same two precious gifts that made him forever famous as the author of the world's greatest allegory gave him unrivalled power in the pulpit. These were his rare imaginative genius and his profound insight into human character. He was a poet and a psychologist.

He knew men in and out, and up and down, and through and through. He could analyze with keen discrimination and startling accuracy the faults and foibles, the ways of thinking, the impulses and purposes of our common human nature. He was a man among men, a child of storm and sunshine, a friend of the people, a sojourner in the midst of everyday folk; and he brought to bear on their serious life-problems the illumination of his universal insight and understanding.

Yoked up with this element of strength, this almost uncanny knowledge of the inner working of the soul, was his faculty for clear and masterly delineation. He was a setter-forth of great truths. But he did not set them forth in dry or technical fashion. As in his allegories of the *Pilgrim's Progress* and the *Holy War*, he caused abstract principles to take on vitality and personality, to live and breathe, and move among men, so in his preaching he caused truth to flash with light, to burn with fire, to take hold of the hearts and consciences of men with a subtle and empowering energy.

To preach the unsearchable riches of Christ was to him an amazing privilege. The Bedford Baptist Church called

JOHN BUNYAN

him to be its pastor a few months before his release from prison. Josiah Roughead's barn had been obtained from the authorities as a licensed meeting place for the struggling little company of saints who constituted the organized church body. When John Bunyan appeared there for the first time, man's prisoner no longer, but a joyous prisoner of Jesus Christ now and forever, he was greeted by a congregation which crowded the place to overflowing and filled the neighboring orchard.

This was the beginning of wonders. From that day and for the sixteen succeeding years he preached always to hosts of eager auditors. Wheresoever he went the people swarmed. Whenever he visited London, even if only a few hours' notice had been given, hundreds and thousands of people waited on his ministry. Standing-room was not exactly at a premium, for no standing-room was left. Frequently he himself had to be dragged through massed crowds or lifted over their heads in order to obtain entrance to the church in which he was to preach.

A PRINCE OF PREACHERS

We know him because of the immortal story that his sacred genius penned for the delight and instruction of on-coming generations. His literary skill and imaginative artistry in the portrayal of the "Pilgrim" and his associates overshadow all else in our thought. He has given to the religious world those pictured personalities, Christian and Faithful, Christiana and her stalwart sons, Mr. Honest and Mr. Fearing, Obstinate and Pliable, Miss Dull and Mr. Talkative, Evangelist and Greatheart, "the man whose name was Help," and many more imperishable portraits.

According to Lord Macaulay, himself a master of literary style, John Bunyan wrote the purest English of any writer who has ever lived. According to James Anthony Froude, the astute critic, "it was impossible for Bunyan to write badly." The charm of his allegories will continue to exercise its marvelous influence over the minds of men. But we must not forget that this man was chiefly known during

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his working life as the greatest preacher of the age, and that preaching was always his primary and exhaustless passion.

He had a commanding presence. His voice was rich and persuasive. He was intensely in earnest. He regarded preaching as a divine and holy ministration to needy souls. His sermons were based largely on his own very vivid personal experiences during the years in which he was making his way from the City of Destruction to the Cross of Christ. These facts, combined with that knowledge of human nature and that imaginative vision to which attention has already been drawn, made him the prince of preachers.

He tells us that he never entered the pulpit without the "burden of souls" resting heavily on his heart, and he never preached a sermon that did not issue in the definite salvation of souls. One of these statements naturally follows the other, as high noon the dawn. He agonized over souls. He gave himself utterly to the needs of men. He preached the terrors of sin, the beauties of grace, the matchless love of Christ, the redemptive efficacy of the cross.

It was because he would not promise to cease preaching that he was imprisoned. He would not forego his spiritual birthright for all the jails that men could build, or for all the tortures man could inflict. So his zeal for preaching and his assertion of the principle of soul-liberty are bound together in an appropriate and living fellowship.

HIS INDICTMENT AND PROTEST

There were two counts in his indictment as there were two themes in his protest. He would not give his promise to cease "calling people together" in order to preach to them, and he would not give his promise to attend regularly the ritualistic services of the Established Church. In full face of the pleadings of his friends, and the threat of further vengeance on the part of his foes he stood four-square for the right of spiritual freedom. He was condemned to prison for three months, with the promise that if at the end of that time he still refused to conform, he would be ban-

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ished from the shores of England, and if he should thereafter return he would be put to death.

Why he was not banished at the end of three months instead of being kept in prison for twelve years we do not know. But the possibility of banishment and of death hung over him like a thick cloud during all the remaining years of his life. He could not and would not conform. The twofold right of free speech and freedom to worship God in his own way and according to the dictates of his own conscience were elemental in his thoughts. He lived under the Stuart kings, and they were desperate haters of the Dissenting groups. No Nonconformist ever knew what lay around the next corner. John Bunyan rather expected during many years that a violent death would end his period of bondage. He had no faith in the mercy of his persecutors.

Yet not for a single moment did he flinch in the magnificent assertion of his right to declare the whole counsel of God, as Christ's ambassador. His consecration and his courage matched each other. Though humble by nature, and made more humble by grace, he was a fearless warrior in the fight for truth. Like Moses, and many other meek men he was leonine as well as lamb-like and a fierce contender for fundamental human rights.

ELEMENTS OF HIS GREATNESS

Thus we have a threefold portraiture. We should not neglect any one of the three elements of his essential greatness. We see the inimitable writer, the indomitable preacher, the irrepressible Protestant.

And is this all that we may say? By no means. The qualities that have been named define John Bunyan as a man of mark who has won the world's regard. They indicate his powers as a molder of the minds of men throughout the years and centuries. But they do not reveal to us the kindly heart, the gracious personality, the humor-loving comrade, the children's friend, the valued counselor of all and sundry, the wholesome lover of fields and hills, the loyal pastor who

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refused all calls to larger stations, remaining forever true to the scenes of his youth and the people of his first and only charge.

The immense humanness of the man becomes even more significant when we consider the age in which he lived. England at that particular time had great statesmen such as Lord Clarendon and Lord Strafford; great poets such as Milton and Dryden; great scientists such as Sir Isaac Newton and Harvey; great ecclesiastics such as Archbishop Laud; but England sadly lacked great sympathizers. John Bunyan was a great sympathizer. He loved men. He suffered with them. He sacrificed for them. He lived for their good. He served them with unselfish spirit. He was moved with compassion for their ills and needs.

We may sometimes wonder that Jesus Christ, the Lord of life and glory, should have spent so much of his time and thought on wayfarers and derelicts, wayside beggars and loathsome lepers. It was because he loved all men and sought to save even the lowest and vilest. John Bunyan had the Christlike heart.

In his treatise on *The Greatness of the Soul and the Un-speakableness of the Loss Thereof*, he sets forth with irresistible emphasis the supreme value of every human life however torn and tattered, however soiled and bruised. He incorporated the teaching of that sermon in his daily doings. He believed that it was his everlasting divine business to save souls. He wrought toward this end with ceaseless and hopeful energy. He did this labor for men's redemption because he loved them, because Christ loved them, and because every one of them was well worth saving.

BUNYAN'S YOUTH

John Bunyan was a reckless youth, the leader of a boisterous gang of mischief-makers in the town. Then, for a period of six or seven years he was a pilgrim seeking the way of life, yet grievously confused and beset by hideous doubts and temptations. Then, when he found the light, he was for five years a lay-preacher, combining the business

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of brazier with the bigger business of proclaiming the message of the gospel. He spent the ensuing twelve years in Bedford County jail, writing books meanwhile, making long-tagged laces for a livelihood, and ministering in many ways to his fellow prisoners.

After all this, being released from his forced confinement, he performed an enormous task for sixteen years. Except another brief term of six months in jail these were free years, crowded with productive energies of every sort. He wrote many books, he preached without cessation, he counselled, helped, encouraged and reconstructed human lives. His labors grew mightier and more abundant with each succeeding year. He died in the midst of his manifold toils, a man of strength, using every atom of that manly strength in the cause of man's redemption. Such in brief was his earthly career.

People recognized in him a man of their own sort, yet a man who had been baptized into the spirit of sacrificial devotion, who was fighting for them and on their side; who had no private stake in the unselfish enterprise which he had undertaken, who was definitely enlisted in the cause of spiritual freedom, of a better England, and of a redeemed humanity. They knew full well that he could be depended on to continue battling with them and for them shoulder to shoulder, aiding them to conquer sin and establish righteousness; heartening them to wage war for the destruction of Satan and all his hosts.

HIS CHRISTIAN MANHOOD

That which appeals to us constantly, as we consider the varying phases of his life, is his Christian manhood. He was every inch a man; well-poised and splendid in his manliness. We see him in many relations and under many conditions, but there is never a sign of unmanly weakness or infirmity.

He passes along the street in Bedford, carrying the tools of his trade, dressed in the homespun garb of his class, nod-

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ding and smiling to one and another of his acquaintances, exchanging hearty greetings with his friends.

He is preaching under the oak tree at Samsell, mounted on an improvised pulpit that he may be seen by all his auditors, uttering the blessed words in accents that compel profound attention.

He is plying his humble task in the county jail, giving himself cheerfully to the dull occupation, setting an example of industry and of patience under stress, which excites the wonder of his fellow prisoners; or he is conversing on high themes with those who visit him and who love to visit him and talk with him.

He is in his cottage home after his long confinement, the loving husband, the affectionate father, always the truest her to those who lie nearest to his heart; illustrating in all his ways the well-proved fact that "the bravest are the tenderest, the loving are the daring."

He is declaring the redemptive power of the cross in a crowded assembly, in the midst of the world's metropolis. The building, huge and bare, is the public hall of one of the London merchant companies used on Sundays as a Non-conformist meeting place. The gracious presence, the resonant voice, the flashing eye, the giving forth of the soul of the man in passionate appeal, impel the listening thousands to profound attention. The preacher moves them at his will, caught in the current of the Spirit's power. He is a mighty master of assemblies.

He is laboring with a stern father for pardon of a recreant son and gently leading him to the place of loving forgiveness. He is sorrowing with a repentant woman for her sins of deceit and theft, setting before her the claims of a compassionate Saviour, in whom strength for right doing can be found. He is counseling with a young minister who has just given himself to a life of sacrificial service in the face of difficulty and persecution, and he is bulwarking the soul of that youth in the confidence of a holy and consuming purpose. He is talking quietly with a group of fresh-

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faced children, as was his happy wont, instructing them by simple language and with kindly affection in the ways and wishes of Jesus, the children's Friend.

He is holding conference with a small group of honest countrymen in a hamlet far from Bedford, advising them in matters pertaining to the organization of a church body and the choice of a pastoral leader. With praying heart and an open Bible he is fortifying his soul for the utterance in speech or writing of a message that shall bring God near to men, and sweep their inmost being with the cleansing gales of the Spirit.

He is always the good man of God, always the compassionate mediator, always the true friend of men.

THE SECRET OF HIS POWER

What was the secret of John Bunyan's power and of the enduring quality of his work? Some writers speak of his marvelous flights of fancy; of his vigorous use of pure Anglo-Saxon in his books and in his preaching; of his unusual gift of insight and his thorough knowledge of human nature; of his unwavering devotion to the cause of religious truth and the interpretation of the words of Scripture. I heartily agree with these critics in their attention to these outstanding elements of character and intellect. Yet none of this, nor all of it, solves the problem.

The secret lies within, far within. Behind and beneath these other rare qualities was John Bunyan's essential self. His profound spirituality explains all else. He was a thoroughly regenerated person. The excruciating pains, the agony of heart, the protracted sufferings in his days and years of spiritual struggle issued in such a complete abandonment of all things, in such an absolute surrender to the will of Christ, as few men have ever experienced. Henceforth he was Christ's man. Henceforth he was a transfigured soul, a dedicated being. I utter these words carefully and with a quiet conviction born of long and serious study of John Bunyan's life and writings. His manhood was a re-

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deemed manhood. His words and deeds were the instant outflow of a regenerated spirit. He was "led of the Spirit of God."

Our Contributors

The contribution by Dr. Schneider is the first of a series of three by that eminent scholar. The two remaining articles will appear in subsequent issues of THE CHRISTIAN REVIEW. Dr. Schneider is Professor of New Testament Interpretation in the University of Berlin. Dr. Carey S. Thomas has for thirteen years been doing a fine piece of work as pastor of the First Baptist Church of Altoona, Pa. "Our Ministry in this Modern World" was the subject of his sermon preached recently at the ordination of his son, William Carey Thomas, who graduated in May from the Eastern Seminary, and is to go shortly to the mission field in India.

The contribution by Dr. W. W. Adams, Professor of New Testament Interpretation in The Eastern Baptist Theological Seminary, reveals many interesting facts in connection with the founding of the Seminary, and the first year of its history. This article will have a distinct value as an historical document. For many years Dr. H. W. Barras, one of the founders of the Seminary, was its beloved Professor of Homiletics. Some of his classroom notes have been edited most ably by Prof. Robert G. Torbet, who has recently been elected as Assistant Professor at the Seminary.

The Pastor and Pastoral Problems

BY PROF. WM. W. ADAMS, TH.D.

"It was my belief and still is that this city offers a wonderful opportunity for a plodding well-planned ministry, but there are other elements in the picture. While there has been progress, the leaders refuse to go along to larger things. Because certain hackneyed phrases and meaningless harangues are not heard from the pulpit, they have decided I must be a modernist, therefore am teaching error and leading the people astray. These people think the Glorious Gospel has no other side than is indicated by such topics as these: The Signs of the Times; The Near Return of the Lord; The Apostacy of the Denominations; Eternal Security. I have tried to make clear that those who know so much about how and when the Lord is to fulfil all the things about which they speak and to which they listen might be doing some of the things which the Lord commands. They have a lot of knowledge about which they do nothing. The heart has been taken out of me by the lack of Christliness in the leaders who profess to be ultra-fundamental."

THE above are the words of a broken-hearted pastor, written just a few days ago. His problem is enough to break the stoutest of hearts. That more than any other one thing broke the heart of Jesus. The form or framework of godliness, the loud profession of loyalty to Christ and devotion to truth, while giving the lie to that profession by the spirit and attitude shown are today a definite duplication of the Pharisaic spirit of Jesus' day. That spirit killed Jesus. It was not unbelief in God, nor high-handed wickedness that put Jesus on the cross. It was rather sin and wickedness of religious leaders, leaders who did what they did in rejecting Christ and crucifying Him, in the name of loyalty to God and to truth. And to the end they fed their souls on the sweet satisfaction that they were righteous in contrast to all other men.

Centuries later men struck the heads from the bodies of people in the interest of Christ and of truth. Today Christless Christianity, spiritless emphasis upon *the Spirit*, devotion to some truths of the Gospel in a manner that completely ignores and violates other truths of that Gospel—by these and other means Christ is again on the Cross. And alas! It is done in the name of Christ.

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The writer of the lines quoted above desires to move to another church. It is not difficult to understand his desire. But he had as well dismiss it. His fellow ministers are facing the same spirit where they are. Some of his fellow ministers have recognized that public enemy number one, from the standpoint of Christ and the churches, is not paganism in the affairs of State, nor wickedness in industry and economics, and not even modernism, which by its own fruits has proved its impotency. The first enemy is just what our disheartened pastor has described. These pastors are just letting this situation break their hearts. They are going to the cross with their Lord. Jesus died at the hands of an empty, mocking professionalism rather than let it go unchecked. From His death came new life and power sufficient to conquer the spirit of error and save those enslaved by it. From the daily dying of these pastors is coming a new life, a fuller manifestation of the Holy Spirit. This is the only way forward.

Another pastor said one day: "Why don't you professors teach us more along prophetic lines, more eschatology, so we can deal more intelligently with current world movements, such as Zionism?" He went on to say that these are the questions in which the people of his own church and State are interested. The answer is in two parts. First, the Biblical idea of prophetic preaching and of eschatology has largely been swallowed up today in practices which, while working under those names, are alien to the Bible and subversive of God's purposes. Secondly, how long would a physician be counted worthy of honor and trust if he made it a practice of giving people the medicine and treatments that they desire and will enjoy? Our people do need prophetic preaching of the kind found in Isaiah, Amos, Micah, and in the preaching of John the Baptist and in the writings of St. Paul. But, as one faithful pastor put it, our people are afflicted with much so-called prophetic preaching that is in reality sooth-saying, using the Scriptures as if they were a disarranged jigsaw puzzle, needing only someone who knows the art of putting them together, taking some

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from one book or section, some from another, and still others, until the picture is complete. This practice is greatly to be deplored. To preach prophetically by speaking forth the great messages of the prophets, just as they are found in God's Holy Book, without rearranging them to mirror our own desires, fancies and whims is the first need of our day. Our people greatly need eschatology. This is a vital part of the New Testament content. But its many warnings are against the very things most emphasized in many quarters today. The ends to which it is dedicated, the practical purposes it seeks to serve, seem to be just about hopelessly covered over. Hard, persistent study, and courageous preaching alone can save the Bible for its own full, glorious, transforming message.

What is a pastor to do when his community is being subjected to a continuous propaganda by a religious group, Christian in name, but anti-Christian in spirit and ideology? One pastor mentions the Seventh Day Adventists; another the Pentecostalists, and another Jehovah's Witnesses. Only a few Sundays ago, as the audience passed down the steps of the Baptist church, a smiling lady, one at each door, handed out the literature of one such religious sect. Shall the pastor ignore this situation, justifying it on the ground that we have religious liberty for all? Not at all! Shall he challenge the preachers of these strange doctrines to public debate, as we did a century ago? Not if he is wise. Shall he from the pulpit or over the radio denounce these leaders and their preachments and practices? Not if he desires to serve the interests of truth. There are some thing he can do. He can, like Stephen, be ready for a clear and courageous presentation of the truth if and when his enemies challenge him, and in particular when his own members show interest in these questions. He can in prayer meeting, Bible studies, in sermons, in private discussion in homes and elsewhere, set forth in a positive but not controversial manner the great Scripture content of his faith. He can always keep cool, be tolerant, considerate and Christian. He can so build up his own members in spirit and in knowledge

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that they, wherever they face error, can meet it and expose the error. The only way ultimately to overcome these erroneous teachings is to grow a crop of Christians more enlightened and more zealous for the truth than are these missionaries of error. In any consideration, the pastor must know the whole body of the teachings of his opponents. Ranting, raving and roaring against false doctrines is much easier than studying them and meeting them with truth, and it is also worse than futile.

It is said that at Iconium, "The Lord bare witness unto the world of his grace, granting signs and wonders to be done by their hands," Acts 14:3. "Why can we not have divine attestation to our ministry today?" asked a serious student-pastor. How many thousands of Christian leaders, pastors and lay folk would like to have that question answered! It is not the old question: Is the day of miracles over? Are signs and wonders still possible? No, not that. This pastor wants to know why he and his people have to go on week by week, in a routine, not experiencing the divine testimony and energizing so greatly needed, if not in signs and wonders as in Iconium, then in ways that match these for our own day and tasks. Who can answer fully? Let this be said, however, there are individuals and churches, more perhaps than we may know about, who are so honored and blessed. The writer was in such a church recently. Further, it was the "word of his grace" that the Lord honored. The word, the gospel, the preaching and living that set forth God's grace. Moreover, despite violent and determined opposition, "long time therefore they tarried (literally, 'they rubbed through,' and the rubbing was hard and unpleasant), speaking boldly in the Lord." They spoke "in the Lord" more exactly, on, upon the Lord; basing all on the Lord—the message, the outcome. They spoke boldly, fully, forgetting self. And they did this a long time, where the sleighing was hard. Before we despair of the divine testimony to our ministry, let us duplicate Paul's testimony to the grace of God.

This and That at Eastern

BY PRESIDENT GORDON PALMER, D.D.

THE Eastern Baptist Seminary opened auspiciously on September 19, with the largest student body in its history. Every available space is filled, and fifty young men have to be housed outside the buildings. We ask the earnest prayers of pastors, and Christians everywhere, that ways and means will be provided to care for this growing student body.

* * *

Dr. J. C. Massee is Special Lecturer in the field of Homiletics this semester. He has already won a great place in the life of the Seminary, and is receiving an enthusiastic response to his teaching. On Thursday, October 13, he gave the Seminary Convocation address on "Life's Irreducible Simplicities," before a large and appreciative audience at the First Baptist Church.

* * *

The first Faculty Retreat was held at Beasley's Point, N. J., Friday and Saturday, September 16 and 17. The time was spent in prayer, conference and seminary business. Plans for the new year's work were completed and final arrangements made for the opening of the Seminary the following Monday. It was a great spiritual feast. The Faculty heartily recommended that a Retreat of this nature be held each year preceding the opening of the first semester of the Seminary.

* * *

The Annual Pastors Conference was an unqualified success again this year. For three days the general theme, "The New Testament Church," was discussed by noted speakers, and then in open forum. The Conference was unanimous in praise of the high intellectuality and the deep spirituality of the messages. The number of pastors and others in attendance was larger than in previous years. Men came from Maine to Maryland, and several travelled all the way

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from Canada. Such a conference as this sharpens the mind and warms the soul. The Holy Spirit was honored throughout the Conference, and the pastors were greatly blessed.

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EASTERN HONORED AT BROWN

At the 174th Commencement Exercises of Brown University, in June last, there was celebrated the Fiftieth Anniversary of the founding of the Graduate School. One full day was devoted to the celebration. On this occasion special honors were conferred upon Dr. Austen K. de Blois, President Emeritus of The Eastern Baptist Theological Seminary, who was the first person ever to receive a graduate degree from the University, and Dr. George G. Wilson, Professor Emeritus of International Law at Harvard University, who was the second person to receive such a degree.

Each of these two men was presented with an illuminated scroll, containing an honorary citation. The scroll thus presented to Dr. de Blois read as follows: "Brown University, on the occasion of the Semi-Centennial of the inauguration of Graduate Studies, salutes AUSTEN KENNEDY DE BLOIS, able educational leader, interpreter of religion to America, East and West, great teacher of the Christian Faith." The officers of the Corporation, and the President of the University gave a luncheon to Dr. de Blois and Dr. Wilson at the Hope Club at noon; and at five o'clock in the afternoon, after the public exercises in Sayles Hall, at which the citations were bestowed, a Reception to the two honored guests was held. This was attended by more than five hundred guests, who greeted and congratulated the recipients of the honors of the day.

Dr. de Blois received the degree of Master of Arts in 1888, after two years of graduate study, and the degree of Doctor of Philosophy in 1889. The honorary degree of D.D. was conferred upon him by the University in 1914, on the occasion of the celebration of the 150th Commencement of the Institution.

Notices of Recent Books

THE DEVELOPMENT OF RELIGIOUS TOLERATION IN ENGLAND, FROM 1640 TO 1660. By W. K. Jordan, Ph.D. Cambridge: Harvard University Press. Price, \$5.00.

This constitutes the third massive volume of the series that Dr. Jordan has written on the vitally important subject indicated in the title. It covers the period from the Convention of the Long Parliament to the era of the Restoration, which is the most interesting as it is the most critical period in the whole long struggle for religious liberty. In evidence of prolonged research, in genuine and learned scholarship, and in vividness of presentation, this solid and comprehensive work is a contribution of immense value to the student of religious history.

The author believes profoundly that the possession of religious toleration and political liberalism contributes the richest legacy that our present-day civilization has received from the past. He believes also that this priceless possession, in both of its aspects, is seriously threatened today by the contemporary totalitarian tendencies in certain European States, whose principles Dr. Jordan describes as "a new and brutal barbarism." However, his purpose here is not to criticize the trends of the present time, but rather to trace, as he has done in his previous volumes, the long and painful struggle by which our liberties were won.

He considers four outstanding features in the period that he covers: Puritan and Presbyterian dominance in the earlier portion of this period; Sectarian or Independent dominance in the later portion, following the dissolution of the Presbyterian system of control; the influence of Puritan or Presbyterian Thought; and the influence of Moderate Sectarian Thought, in so far as both of these influences affected the development of religious tolerance during the entire period. The whole story naturally centers in the idea of a National Church, and the sectarian reaction against such an establishment, and against the autocratic control that was exercised by so thoroughly centralized an institution.

The Revolutionary Army was composed of men of radical temper, who desired freedom in the religious as well as in the political arena of life. They contended that there were certain elemental principles that no Parliament, nor any assembly of men, nor any man-made institution could contravert; and that one of the chief, perhaps the chief, of these principles was that of religious freedom. This idea, quite novel in English history, and partaking of the nature of a revelation, was pivotal and determinative in the thinking of the Army chiefs, and of the leaders and followers amongst the sectarian groups.

In the Presbyterian or Calvinistic theory, which held sway in England, toleration of error and of sectarian diversity was contrary to the laws of God and to the very purity of the Christian faith. Those who refuse to obey the eternal unchangeable law of the Church must be "cut down with the sword." The "cursed toleration" for which some men plead will "rend the Church, disturb the State, and trample all ordinances and government under foot." They even exclaimed in their wrath that the Sectarians would banish religion and righteousness and make the land a "hell upon earth." Dr. Jordan makes incisive characterizations of the more powerful leaders of the Presbyterian irreconcilables, and gives a critical analysis of the positions of these extremists. These men, as he says, "saw the hope of a godly establishment in England fading before the disintegrative influences of sectarianism"; and their rancor festering, they sought to make Parliament "the executioner of the Church!"

But the "Sectarians" were stout and untterrified in the declaration of their convictions. They proclaimed and demanded the practice of religious toleration, together with the more fundamental right of religious liberty.

The author describes the spirit and challenge of Independency, and traces its relationship to Congregationalism, showing how the latter group, especially in their development in New England through the establishment of the intolerant "Standing Order," departed quite completely from the radical position of the Independents. As in the second volume of his monumental work, Dr. Jordan gives due and honorable credit to the Baptist protest. "Perhaps," he says, "no other religious group in England during the period under survey, made so important a contribution to the development of the theory of religious toleration as did the Baptists." Their devotion to religious liberty was implicit in their philosophy of religion. They defended religious liberty as a positive religious right inherent in every human being. The very audacity of their position was of momentous influence in the age of which the author writes.

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The very last words of the author, in the final chapter of this weighty and impressive work, are these:

"The Baptists clung to the principle of absolute freedom of conscience and worship with amazing and heroic consistency. Conservative in politics, stable in doctrine, the members of the communion were dismayed by the religious fanaticism and the political radicalism of the numerous eccentric sects of the period which threatened the stability of the State and which, it should be recalled, gained most of their converts from Baptist congregations. Yet, even when the sect had gained religious liberty and a larger degree of social respectability for itself, it showed few symptoms of the intolerance which a solidifying sect normally exhibits. The roots of tolerance were matted deep in the soil of the Baptist philosophy and tradition. To have wrenched them up would have been to destroy the vitality and meaning of a singularly tolerant and fruitful sect."

It is not too much to say that this book, with its companion volumes, possesses incomparable worth to every student of religious history, to every serious lover of religious liberty, and to every thoughtful minister and layman. It will prove invaluable to every truth-seeking person, for it is informative and illuminating to the last degree.

THE HOUSEHOLD OF FAITH. By Arthur Emerson Harris. New York: Fleming H. Revell Co. Price, \$1.00.

Dr. Harris has many friends; we know no man who has more. They are scattered throughout the world, and they love and honor him. He has served with singular distinction in important churches, and for the last twelve years has been active in the affairs of The Eastern Baptist Theological Seminary as Registrar, Professor of Psychology, and Director of the Correspondence Department. Every year he preaches in outstanding churches overseas, in London, and other parts of England.

The present volume, one of several that Dr. Harris has written, has grown out of his wide and varied experience. The addresses comprising the attractive volume are both practical and spiritual. They are greatly inspiring. One of the most admirable of them is that on *The Expressional Life of the Church*. No term is more frequently used today, in educational circles, than that of "expressional activity." The idea is everywhere in our public school system, and is finding its proper place in our religious educational plans and policies. Its gist is indicated in the well-worn formula: "What is impressed is useless unless it is expressed."

In church life the concept is pivotal. St. James knew exactly what it meant when he disclosed that "faith without works is dead." The church has emphasized doctrinal belief, organizational completeness and the importance of formal services of worship. All of these, however, must have their outgo and real efficiency in active service. Dr. Harris never loses this ideal in all of his compact and illuminating messages. We recommend the book heartily and without reserve. The Introduction is written by the President Emeritus of the Eastern Seminary.

PETER: THE MAN JESUS MADE. By Hillyer H. Straton. Grand Rapids: Zondervan Publishing House. Price, \$1.00.

We respect and admire Dr. Straton for many reasons, but chiefly for these three: his kindly and noble character; his absolute and courageous devotion to the elemental truths of the Gospel of God, as revealed in and through Jesus Christ our Lord; and his eager zest for exact and worthy scholarship.

In this volume he exalts Peter to his true place in Christian history. Protestants have too much neglected Peter in their idolization of John and Paul. We have long cherished a vast admiration for this irrepressible, indefatigable, loving and lovable, gentle and fiery apostle of truth. Dr. Straton has done such an admirable piece of work that we could wish that his book could be placed in the hands of every Christian, and especially of every Christian youth, in our broad land.

The Introduction to the volume is written by the President Emeritus of the Eastern Seminary.

YOUTH'S PROBLEM NO. 1; OR LOVE, COURTSHIP AND MARRIAGE. By Alfred L. Murray. Grand Rapids: Zondervan Publishing House. Price, \$1.39.

In addition to his vivid personal experiences as traveler, clergyman, leader in young people's work and author of books, Mr. Murray has had the advantages of education and culture, and has recently been pursuing advanced courses of study at Temple

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University and at The Eastern Baptist Theological Seminary. His experiences, and his genial and sympathetic personality fit him to be a judicious adviser of youth. The problem that the title suggests is that of making friends, and of winning the confidence of others in order to help them. His first chapter is on "How to Make Friends," and his entire book is written in the spirit of honest and hopeful friendliness. The sex question is not ignored, as it should not be ignored by sincere Christian writers in our day; but it is treated tactfully and constructively. Such themes as the facing of disappointments, the control of one's thoughts, the problem of the high cost of living, especially in relation to sexual indulgence, the lowering of standards for selfish ends, and other ethical questions that have a directly religious and spiritual bearing. The author's counsels of wisdom are eminently practical and imbued with the spirit of a common sense of psychology of life.

EVERYBODY'S KING. By J. R. Edwards. London: The Carey Press. Price, 2s. 6d.

A year or two ago we wrote a notice of one of Dr. Edwards' books. Here is another! The author is a dear friend of the editor of this magazine. He has accomplished a remarkable work at Kenyon Church in South London. His talent for interesting and inspiring young people amounts to genius. Quiet and unassuming, he has, with the equipment of a facile mind, a consecrated devotion, and heart as big as the world, brought glorious things to pass in his long and fruitful ministry. He reminds us greatly, in personality and in the rare quality of his service for Christ, of Dr. H. K. Williams, the honored pastor of the Alpha Baptist Church in Philadelphia.

This book is a series of talks to children. How difficult it is for many dignified divines to talk to children. It has been said that the test of any one of the "children's sermons" that have become so popular in many churches in recent years, is whether they also appeal to older folk. How we have enjoyed the reading of the "talks" in this book. They will appeal to everybody because they will appeal to the child mind and heart. They are so natural, so wisely simple, and they evince such an understanding sympathy. We have just been looking through a book entitled: "How Teachers Teach." We believe that every teacher that has the joy of teaching children could teach better and more profitably by reading and pondering this little volume on "Everybody's King."

JOHN WILSON: AN APOSTLE TO THE PEOPLE. By Marguerite Williams. London: Marshall, Morgan and Scott. Price, 2s. 6d.

We have had the privilege of knowing Miss Williams and her literary work for years. Her novels and biographies have given her a place of enviable eminence amongst British authors. In this book she has drawn the portrait of a distinguished Christian leader with unerring skill and fine appreciation. Dr. John Wilson's name is known to all wide-awake and worth-while Baptists. We are attracted by a verse of Scripture which appears on the title page; it is so exceedingly appropriate: "John do no miracle, but all things that John spoke of this Man were true." For more than sixty-one years Dr. Wilson has been the pastor of the Tabernacle at Woolwich, the big garrison town that lies almost within a stone's throw of London. There he has wrought and taught and fought for Almighty God, and for the welfare of the people. He has lived in the presence of God, and he has given himself, body, soul and spirit to the interests of mankind.

Miss Williams has written, in words that charm and captivate the reader, a thrilling narrative of a beautiful and wonderful life. Dr. John Wilson is now eighty-four years of age, yet "his bow is not bent, nor his natural force abated." He has performed, and is still performing, a notable work in social service and in evangelistic ministry; he has built his great career upon these two essential spiritual foundations; and he has known full well that both of these foundations are laid in the single solid base of loyalty to Jesus Christ and faith in His eternal Gospel.

HONESTY. By Richard C. Cabot. New York: The Macmillan Company. Price, \$2.50.

Dr. Cabot here tackles a tough proposition. Since the days of Solomon the Wise, and long before his time, the various aspects of this eternal problem have teased and perplexed the minds of men. The present author attacks the whole question courageously and skillfully. Following the first section of the book, which he devotes to definitions and analyses, he discusses the matter of honesty, in speech and conduct,

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in relation to war, crime, and especially methods used in crime-detection, and the relations of capital and labor, industry, and the common habits of people in trade and barter. Then he proceeds to examine the more delicate attitudes and relationships involved in literary and scientific work and the investigations involved therein, and goes on to use his microscope, scalpel and scales in the spheres of education, medicine, social work, the social and political sciences, and finally religion.

One of the specially commendable features of Dr. Cabot's book is his constant use of "cases," and the employment of pertinent examples to illustrate his positions. The author seeks to hold firmly, and in spite of all the temptations to do otherwise in exceptional cases, to the time honored theory of absolute rather than relative and shifting standards of morality. Right is always right, and "a white lie" is a contradiction in terms. Nevertheless he cannot help honoring a person as truly heroic who, under certain crucial conditions, and to safeguard a good person or a worthy cause, utters a falsehood. And this becomes a paradox. And here the author ends his tale.

THE CHRIST OF THE COSMIC ROAD, OR THE SIGNIFICANCE OF THE INCARNATION. By Bastian Kruithof, A.M. Grand Rapids: Wm. B. Eerdmans Publishing Co. Price, \$1.00.

The author has an admirable chapter on the Value of Doctrine. In this chapter he shows that a man's religion is as rich as his creed; and that his creed, which embodies his theology or system of doctrine, if it be Scripturally-founded, is simply an exposition of the word of Jesus, as the entire redemptive revelation of God.

However, Mr. Kruithof's book is not a theological treatise on the Atonement, nor is it a philosophical explication of its significance. It is rather a portrayal, in reverent and evangelical terms, of Jesus Christ as the central personality and the all-determining personal energy in the universe that is here set forth. Speaking in spiritual terms, the world is Christo-centric. The Word made flesh becomes the light of the world. All culture, morality, peace and power depend upon Him. In Him are the treasures of a wisdom that is eternal. He is the source of immortality and life. Divine grace has made possible the gift of the living Christ, has again made possible the unity of existence, shattered through sin and error. Thus "into the mansion of life there steals the song of the morning."

GEORGE WHITEFIELD: THE MATCHLESS SOUL-WINNER. By Edwin N. Hardy, Ph.D. New York: American Tract Society. Price, \$1.50.

Several excellent biographies of Whitefield have been written in recent years. One of these, by the late Edward Ninde, son of Bishop Ninde, of the Methodist Church, and a personal friend of the Editor, is a delightful portraiture. The present volume appears at an opportune time, for this year of 1938 marks the bicentennial anniversary of the first landing of George Whitefield in America.

It is natural to compare Wesley and Whitefield. Wesley was a cosmopolite, Whitefield an individualist. It is true that both spoke to great multitudes of people, and on the other hand that both were mighty winners of souls for Christ. Yes Wesley, by his world-vision and his marvelous organizing and executive ability, became the founder of the Wesleyan denomination, whose transforming spiritual influence caused the complete regeneration of the religious life of England within half a century. To quote his own words: "The world is my parish." He sought men, the multitudes, the nations. Whitefield sought the man, the individual soul. Without knowing it he was an eminent psychologist. He knew the human heart and the inner workings of the human consciousness; and in Dr. Hardy's accurate portrayal of his life and work his persistent "zeal for souls" is everywhere manifest. There is pictured here a devout yet fiery and awakening evangelist, who could engage the attention and enthrall the soul of lords and ladies of the highest rank, and men and women of the lowliest station. He was always natural, gracious, direct in speech, whole-hearted and sincere, and desperately in earnest. He was only fifty-five years of age when he died, but he had come into intimate personal contact with hundreds of thousands of people. The measure of stainless life and noble character is perhaps best expressed by eulogium on his cenotaph in the South Presbyterian Church in Newburyport, Massachusetts, which so many of us have looked upon with reverence, and a portion of which reads: "As a soldier of the Cross, humble, devout, ardent, he puts on the whole armor of God, preferring the honor of Christ to his own interest, repose, reputation or life."

Incidentally, it is interesting to notice, as a tribute to his hardihood, that although he lived 200 years ago, when ocean travel was both dangerous and obnoxious, he crossed the Atlantic thirteen times, making seven visits to America, and dying here in the midst of his abundant labors of love.

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HINDU SCRIPTURES. Edited by Nicol Macnicol. New York: F. P. Dutton and Co. Price, 90 cents.

Thoughtful men brood everlastingly upon the problems implicit in the mystery of life. Wonder and awe gradually deepen into the calm of devout meditation. No man has ever found the final answers, yet the urgency of the quest never slackens, from generation to generation. The Scriptures of the Hindu religion run back for 2000 years, and the selections which appear in this new volume of the famous "Everyman's Library," exhibit the intense longing of the human soul for the ultimate solutions to the problems of life.

The excellent translations in this collection represent three successive stages in the development of ancient Hindu thought, and embrace documents from the Rigveda, the Upanishads, and the Bhagavadgita, the last of these being Dr. Barnett's translation of the beautiful Indian song. The progress we have indicated, from the wondering awe of poetic souls to the thoughtful meditations and aspirations of learned and saintly pundits is, we think, quite clearly manifest to the careful reader.

IT BEGAN IN GALILEE: A STUDY OF REVOLUTIONARY CHRISTIANITY. By Reginald J. Barker. Nashville: Cokesbury Press. Price, \$2.50.

The author believes that the most formidable obstacle to the acceptance of the Christian way of life lies in the fact that Christianity is regarded as impracticable. This is not only the opinion of non-Christians but of organized Christianity itself. The situation grows out of the "tragic disunity of thought" which is apparent in our current science and philosophy and in our economic and political systems. It has even entered deeply into the life of the Christian Community. It is apparent not only in our organizational diversities but in our relations with social, political, and international questions. There are distinct groups which maintain diverse attitudes toward the main impact of the Christian Church: Should it be social and reformative or individual and regenerative? Both schools ignore the basic fact that both social and individual enterprises are personal, and open to the vivifying touch of the personal Christ.

So the object of the present book is to seek a synthesis between social witness and the evangelical experience. Social and individual religion are inseparable; and Mr. Barker, who is the Director of the Methodist Central Mission in Tonypandy, in Great Britain, sets forth in energetic and glowing terms the possibility of a renewed Christian Church that shall fully embody the original message of Jesus, and create a new Community and a New Man, uniting the two in a revolutionized and Christly Order.

MY MIND A KINGDOM. By George Thomas. New York: E. P. Dutton & Co. Price, \$2.50.

Mr. Thomas is the son of a street cleaner, and is bedridden with an incurable disease. Three others members of his family are similarly afflicted. The book is a rather voluminous diary of the daily doings of himself and his family from January to December 31, 1935. All of the little incidents of life in the author's very humble home are recorded, together with varied brief expressions of opinion on current events, and meditations on life, its meanings and its outcome.

Mr. Thomas' earlier work, *A Tenement in Soho*, won instant interest, much praise, and a large sale. He has now moved from Soho to Pimlico—not much of an upward climb! His surroundings are still rather sordid. The pluck of the man, the vital vigor of his mind, and the quiet strength and quaint humor of his attitude in the midst of distressing circumstances, make his writing dramatic and fascinating. It is a "different" book, and the public is always eager for something different. There is no literary artistry displayed in the style of writing, but this is secondary. We do homage to his indomitable courage. Also there is singular psychological interest which intrigues the thoughtful reader.

THE GRIP THAT HOLDS: SERMONS BY OKLAHOMA BAPTIST PREACHERS. Compiled by Chester M. Savage. Grand Rapids: Zondervan Publishing House. Price, \$1.50.

There are 212,000 Baptist Church members in the State of Oklahoma and 1,300 ordained Baptist preachers. We have here a collection of sermons by fourteen of the most distinguished pastors in the State, and an address by President John W. Raley, Th.D., of the Oklahoma Baptist University. We cannot forbear stating our opinion

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that this address of Dr. Raley, besides being the longest, is also the ablest message in the entire group. We do not say this because President Raley is a graduate of The Eastern Baptist Theological Seminary, but because his treatment of his theme, "Christian Colleges—the Hope of Our Youth," is a singularly vivid and convincing presentation of matter of crucial import, both in the world of education and that of religion. All of the sermons contained in the book are excellent; they are evangelistic, evangelical, forceful and arousing.

THE CHURCH AND ITS FUNCTION IN SOCIETY. By W. A. Visser 't Hooft and Dr. J. H. Oldham. London: George Unwin and Allen, Ltd. Price, 8s. 6d.

This book has grown out of the Conference on Church, Community and State, which met in Oxford, England, in July, 1937. It is one of the many discerning works that have discussed the question of questions in the present-day history of the Church, the possibility of united and harmonious coöperation against the gigantic forces of evil.

There are really two distinct problems involved, and the distinction is not usually recognized. One is that of Church Union, the other is that of Christian Unity, and there is a definite line of demarcation between the two. One considers the prospects and possibilities of organic union of the various and varying church bodies. Such a union, we believe, lies far in the future, if indeed it can ever be consummated. The other refers to the matter of the inner spiritual fellowship of all Christian bodies. To our mind the latter is far more feasible and practical.

In this book two of the best known leaders in the effort toward Christian unity in practical service consider the issues involved, first, in the theological differences amongst the churches; and, second, the ways in which the church functions in society today. In this connection they ask and seek to answer the questions: What do men mean by "the Church"? and What action do they desire or seek when they voice the cry, "The Church should take action"?

WAR AND THE CHRISTIAN. By Charles E. Raven, D.D. New York: The Macmillan Co. Price, \$1.75.

These are days of war and rumors of war; and of war-fear and excited efforts for war-prevention; and of prodigious preparations for war on the part of peace-loving peoples. So Dr. Raven's discussion possesses an intimate interest. He is not himself a warrior but a theologian, being the Professor of Divinity in the University of Cambridge, and in the cloistered chambers of his fair and stately retreat he dreams of universal peace.

His discourses are logical and should be convincing; but we doubt whether, in face of terrible dictators, and statesmen breathing fiery wrath and obsessed by bold ambitions, his quiet and conciliatory tones will carry very far.

He considers war in its relation to the State, to the Church, to pacificism, and above all, to the sanctions of the Christian conscience. He shows the bearing of the war psychosis upon practical affairs. He hopes that a "middle way" between pacifism and nonpacifism may be found, but he has faint faith that such a middle way can be found. The conclusion that he reaches is that a reëxamination and restatement of the basic affirmations of the Christian faith are necessary. We agree with this; but what then?

Theoretically the author's positions are most excellent, but when it comes to the practical matter of ways and means of preventing war, it is vague and unconvincing.

WIVES OF THE BIBLE: A CROSS-SECTION OF FEMININITY. By W. B. Riley, D.D., LL.D. Grand Rapids: Zondervan Publishing House. Price, \$1.00.

Dr. Riley is not only a fearless preacher of the pure Gospel of our Lord, but he also possesses a fertile and penetrating mind. Whatever he does he does well. The present volume is not exactly a tribute to noble and exalted wifehood. On the contrary, five of the seven wives who are depicted here were evil women, while Sarah, Abraham's wife, was infected with jealousy, and not by any means a model to be imitated.

Dr. Riley, by reason of a flexible literary style and the use of apt and enlightening illustrations, is an unusually interesting writer. We wish that he would give us another book on the *Women* of the Bible. We are thinking at the moment of Hannah and Esther and Miriam and Mighty Mother Jochebed and others of their ilk. If anyone could do this piece of work in fine fashion, Dr. Riley could.

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PROPHECY'S LIGHT ON TODAY. By Charles G. Trumbull, Litt.D. New York: Fleming H. Revell Co. Price, \$1.50.

For many years the author has been a sincere and profound student in the realm of Bible prophecy, as his father was before him. He believes fervently in the second coming of our Lord; and, further than this, he has observed a growing interest and faith on the part of Christian people in the nearness of this event. He presents here an elaborate exposition of the Scriptural teachings on the one hand, and of the movements of present-day history, and the developments in world affairs, to prove that "the time of the end" is at hand. The entire exposition is motivated by the spirit of sanity and strength.

OUR PROTESTANT HERITAGE. By Harold John Ockenga. Grand Rapids: Zondervan Publishing House. Price, \$1.00.

The "heritage" of course is fundamentally a heritage of freedom. This underlies the story of all the characters whom Dr. Ockenga portrays. With graphic pen he describes outstanding pioneers of Protestant thought. His delineations of Luther, Zwingli and Calvin are well done. He should know, however, that recent historians of the Reformation period, almost without a single exception, have named as the four noteworthy leaders of the Protestant movement the three first mentioned, and also Balthazar Hubmeier, in some respects the greatest of the four. He was the typical religious radical of his day, as well as the chief of the moderate Ana-Baptist groups; and he alone of the four suffered martyrdom for his convictions.

Further than this, Dr. Ockenga, in speaking of Roger Williams, gives scant credit to his Baptist views. All of the religious thinking world knows full well today that the Baptists were the founders of religious liberty in America. Roger Williams was the founder and first pastor of the oldest Baptist church in America, and was thoroughly Baptist in his early protests; but he "wobbled" somewhat in after years. It was really John Clarke who was the original founder of religious liberty in this land, and it was he, and not Williams, who obtained the broad charter of religious liberty embodied in the Constitution of the Providence and Rhode Island Plantations. Dr. Ockenga should have known these and other facts. However, his sermons are attractive and well worth reading.

THE SEAL OF THE SEVEN: A BLAZED TRAIL FOR BIBLE READERS. By T. E. P. WOODS, D.D. Grand Rapids: Wm. B. Eerdmans Publishing Co. Price, \$2.00.

Two years ago Rom Landau, the famous Polish writer and the author of *God Is My Adventurer*, which claimed to be a rediscovery of Christianity as the most effective doctrine for daily living, wrote another book entitled "7." In this voluminous work, which he had been preparing for many years, he sought to show that he had discovered certain hidden laws that govern the world, and in his search for reality he became convinced that the number 7, always governs in a mysterious manner all the events of human existence. The book had an enormous circulation.

With Landau this number 7 was a mystic sign; with Dr. Woods it is a sacred symbol. With infinite toil and care he has analyzed the entire Bible, book by book, and here are the results of his toil. Every book of the Bible has seven main divisions. Every one of these main divisions has seven subdivisions. Even the Epistle of Jude has seven divisions, each of which has seven subdivisions, making in all seven main divisions and forty-nine subdivisions.

It is one of the most amazing books that we have ever looked upon! The agility and laboriousness of the author are alike profoundly moving and impressive. Yet one cannot help asking, after all is said and done, "Well, what then?"

DID CHRIST REALLY LIVE? By H. G. Wood. New York: The Macmillan Company. Price, \$1.75.

At the outset, and with true logical procedure, Dr. Wood asks, and answers in succinct fashion, the question as to why some men doubt the historicity of Jesus. The bulk of his argument and defense centers in the problem of the crucifixion.

The author first studies judiciously and by the standards of historical research the complex of statements brought forward by those denying the historicity of Jesus. In this connection he examines the arguments of those who seek to account for the rise and unparalleled growth of early Christianity without the personality of Jesus, who contend for a historic Christianity without an historic Christ. Then taking his stand

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upon the overwhelming evidence, both historical and literary, in support of the existence of an historic Christ, he shows, with convincing logic, that these who seek to contravert such convincing evidence, are "sinning" against the sane and accepted laws of rigid and impartial criticism. They are accepting the traditions of the older rationalism, long discarded by critical science, and by their dogmatisms are rejecting the attitude and methods of the open-minded modern thinker.

In his concluding chapters the author answers in fine and convincing terms the questions, What is the religious significance of the historicity of Jesus? and What do we know about the historic Christ?

To scholarly souls, and to those who are constrained to dwell upon the more perplexing problems in connection with the origins of Christianity and with the place and personality of Jesus in the historic scene, this strikingly clear and cogent summary of the argument for the existence of the historic Jesus will be a delightful invigoration.

THE STRANGE EXPERIENCES OF THE DOCTOR. By Walter Lewis Wilson, M.D. Grand Rapids: Zondervan Publishing House. Price, 50 cents.

There is no odor of drugs or noxious medicines about these simple stories. They are forthright accounts of conversions, brought about through a Christian physician's direct and earnest appeal. A most helpful book for personal workers and Sunday-school teachers.

VIVID EXPERIENCES IN KOREA. By Wm. H. Chisholm, M.D., F.A.C.S. Chicago: Bible Institute Colportage Association. Price, \$1.00.

The author is a missionary doctor, and the accounts that he gives of evangelistic labor and remedial and social activities, in the name of Christ, read like the Acts of the Apostles. The success of the missionary enterprise in Korea is due, amongst other spiritual agencies, to the fact that it is built around the Word of God; and to the method of extensive lay preaching, nobly supplementing the work of the foreign and native evangelists. No one can read these stories of the triumphs of God and His Gospel without gratitude and rejoicing. No Christian church should be without a copy of this book in its library—and half a dozen copies would be still better.

THE YOUNGEST DISCIPLE. By Edward Thompson. New York: E. P. Dutton & Co., Inc. Price, \$2.50.

There are three classes of people, we think, to whom this unusual book will make an immediate and a continuing appeal: Those who are charmed by an exquisite piece of fiction, founded on widely accepted traditions; those who are interested in the teachings of a vastly influential esoteric cult; and those who enjoy literary work of a high order. No book just like it, so far as we know, has ever appeared before. It may remind some readers of a great poem of the last century, Edwin Arnold's "Light of Asia," but the resemblance is, after all, rather superficial.

It is a story founded upon the life and teachings of the Buddha. It is impossible within our limits to outline the story or to describe its characters. Suffice it to say that it portrays for us the outer scenes and settings of that portion of Northern India in which the great apostle of Light and Wisdom lived his life, the manners and habits of the people who surrounded him and conversed with him; and above all, the substance of his teachings and the beauty and truth of his words. The author stimulates the imagination, challenges the intellect, and makes the heart more tender, and more receptive to the guidance of the Spirit.

A CHRISTIAN LAYMAN'S HANDBOOK. By Robert M. Kurtz, M.A. New York: American Tract Society. Price, 50 cents.

Within the pages of this little book the sincere and active layman, feeling the need of a straightforward statement of the essential principles of the Christian faith, will find a satisfying epitome of those principles, set forth in Scriptural terms. The book is a compact pocket manual and has real value.

LET US BUILD. By P. E. Burroughs, D.D. Nashville: Broadman Press. Price, 60 cents.

A helpful guide to pastors and churches, in the building of a new House of Worship, with suggestions for the arrangement of auditorium and Sunday-school rooms,

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and provision for various departmental needs. Dr. Burroughs has had wide experience with churches of all kinds, and is the secretary of the Architectural Department of the Sunday-school Board of the Southern Baptist Convention.

WINCHESTER BOYS. By Mitchell Bronk. Philadelphia: The Judson Press. Price, \$1.50.

Dr. Bronk knows many things; but just now we are interested in the fact that he knows two things—and he knows them well. He knows boys and boy-life, and he knows how to tell a good story. We have been reading these stimulating stories of boyhood's pleasant adventures with such satisfaction that memories of our own boyhood have been thronging to our thought once more. They are wholesome stories of eager and normal youngsters. We wish that a multitude of boys, and fathers of boys, could read them; they would certainly profit thereby. There is nothing soft or "soapy" or sanctimonious here, but every story has its definite impact upon character development.

THE POWER OF CHRIST: SERMONS BY TEXAS BAPTIST PASTORS. Compiled by Chester M. Savage. Grand Rapids: Zondervan Publishing House. Price, \$1.50.

Mr. Savage is a well-known evangelist and young people's worker, and he has done a really splendid piece of work in the selection of preachers and sermons which he has made, and in the brief introductory sketches which he has prefaced each separate sermon. The Baptists of Texas are a mighty host, and these sermons are by representative ministers. Everyone who relishes the brave utterances of distinguished leaders will be invigorated by the messages, which throb with the heart-beat of noble souls.

SNOWDEN'S SUNDAY SCHOOL LESSONS. By Earl Leroy Douglass. New York: The Macmillan Company. Price, \$1.35.

The Snowden lesson notes and interpretations are a *vade mecum* to many thousand Sunday-school teachers throughout the United States and Canada. They follow the subjects that are suggested by the International Lesson Committee, and are especially adapted to use with adults and with pupils of the intermediate and senior grades. Through judicious adaptation by the teacher, they may also be used in the lower grades. Dr. Douglass continues the fine and skillful work of interpretation and comment that was begun years ago by the late Dr. Snowden. Probably no similar handbook for the same purpose can be compared with this. It has won its honorable place through expertness and efficiency.

MEN OF POWER. By Fred Eastman. Volume II. Nashville: Cokesbury Press. Price, \$1.50.

Professor Eastman is not content simply to utter eulogies and to glorify heroes; he seeks rather to make psychological yet sympathetic studies of the famous characters whose lives he depicts. He is writing a series of six volumes on the men of power, of which this is the second. It contains pen-portraits, from the viewpoint of the modern man, of Francis of Assisi, Leonardo da Vinci, Cromwell and Milton. In each case such questions as those of heredity, natural gifts, immediate environment and the incidents involved in the development of each individual life are carefully considered. The author writes with clarity and effectiveness.

PROPHECY AND THE TOTTERING NATIONS. By Keith L. Brooks. Grand Rapids: Zondervan Publishing House. Price, \$1.00.

Since the World War there has been a remarkable revival of interest in prophecy on the part of thousands and tens of thousands of people whose fancy outruns their reason. Publishers may be sure that any book on "Prophecy," whatever its nature and drift, will sell well and bring large profits. Some of the books are sane and restrained; others are quite the contrary.

Mr. Brooks gives every evidence of honesty of heart and purpose in his presentation. We admire his sincerity though we may not agree with his interpretations.

He bases his discussion largely upon his assertion that "fulfilled prediction gives the clearest proof of the inspiration of Scripture." We do not believe that for one minute. There are far higher and more spiritual grounds of proof for inspiration than

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lie in the realm of prophecy-fulfilment. However, this is not a forum but a periodical, so we need only state our own convictions.

It is significant to note how zealously exponents of prophecy confine themselves to the Old Testament and the Book of Revelation, of which latter M. Saurin, the great French evangelist and preacher, says: "It is a most mortifying book to any soul that is greedy for knowledge and for light." Why do not these investigators study more thoroughly the Gospels and the Epistles of St. Paul? They do study them, but chiefly to bolster their own interpretations of the meanings of ancient Jewish prophecy.

THE HUMAN QUEST AND THE DIVINE PLAN. By William Hazer Wrighton. Grand Rapids: Zondervan Publishing House. Price, \$1.00.

The author is the head of the Department of Philosophy in the University of Georgia. His object here is to show that what human wisdom cannot fathom the wisdom of God has revealed. The Plan of God is consummated in Jesus Christ, so "every realm of being and every sphere of knowledge" centers in Christ. It is through the grace and wisdom of God, as revealed in Christ, that the problem of man is finally and triumphantly solved. In accordance with this basic proposition the author considers in a natural and logical order the attempts of man, through his philosophical and ethical systems, to solve the eternal human problem of man's origin and destiny. Then the author advances to an account of the plan of God, as revealed in Scripture, consummated in the person of Christ, and made effective through the Holy Spirit. The application of the plan, and its results in fellowship with God, the making of character, Christly altruism and "the transforming hope" of His second coming, are dealt with in the third and fourth divisions of the book. There is a strength and reverence about Dr. Wrighton's entire treatment that compel toward high ends the heart and mind of the reader.

ASK AND IT SHALL BE GIVEN YOU. By Ida Goepp Pierson. Grand Rapids: Wm. B. Eerdmans Publishing House. Price, \$1.00.

This is an analysis of the principles of prayer and the prayer-life; and the study of examples of prayers and their answers in the Old Testament, in the Gospels, and in the earthly life of Jesus; together with an outline of the teaching of Jesus on the subject, and the teaching and practice of the apostles. The whole book constitutes a lovely spiritual meditation.

THE ACHIEVEMENT OF PERSONALITY. By Grace Stuart, M.A., B.Litt. New York: The Macmillan Co. Price, \$1.75.

In recent days many minds of variant caliber have been meddling much with the everlasting enigma of human personality. Everywhere it has become a slogan or a symbol or a fetish, or perhaps even a byword. Whether we read present-day philosophy or theology or ethics or psychology—and especially psychology—or books on "Successful Salesmanship" or "How to Make Friends," we are sure to run up against this fair angel of Personality, "bearing gifts."

In ordinary conversation, whether we are discussing Adolf Hitler or Bernard Shaw or Mahatma Gandhi or the King of the Cannibal Islands, we are quite certain to get entangled with the wiles of this ghost or angel or demon who rules our thinking. However, personality is Personality, the perplexity of the philosopher and the finality of the orthodox psychologist; and there is none that can compare with him (or her or it) whether in the heavens above or in the earth beneath, or in the waters under the earth.

We are moved to these reflections by the reading of the excellent volume by Mrs. Stuart. She will pardon us if we say that her book has rather the flavor of a thoughtful thesis written in preparation for an advanced university degree, redolent of careful research, and here enriched and elaborated, than of an independent and mature discussion. Her treatment is psychological throughout, but we wish that in addition to her diligent study of Watson and Freud and Jung, she had meditated more profoundly upon the teachings of the leaders of the Gestalt psychology, which to our mind gives a more intelligent and satisfying view of Personality than does Behaviorism or Freudism or even the Purposivist system.

Beginning with an explication of the "life-force" the author goes on to describe the organization of personality. The fundamental organizing factor is an "innate disposition to love." Growth in personality involves the building up of "a system of sentiments," with one all-inclusive or supreme sentiment. This master sentiment can only have for its object a personal or superpersonal God.

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Passing now to a consideration of sentiment-formation, the author speaks of the three fundamental needs for love, for significance and for security. In all of the process of sentiment-formation, these needs play a large part, and too often an egoistic part. So the moral conflict emerges. In a normal process life-energy is transformed into love-energy by a redirection of selfish instincts and sentiments into ways of altruistic activity.

The deepest insight postulates the Christian God, who lives in the perpetual giving of Himself. In the love of Him we recognize the fact that love is at the heart of life and the universe. In presence of the great truth that God loves us, and then as we respond to that love, we find that ultimate relationship which is the real achievement of personality.

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